SUNDAY REST

In the Twentieth Century

DR. ALEXANDER JACKSON

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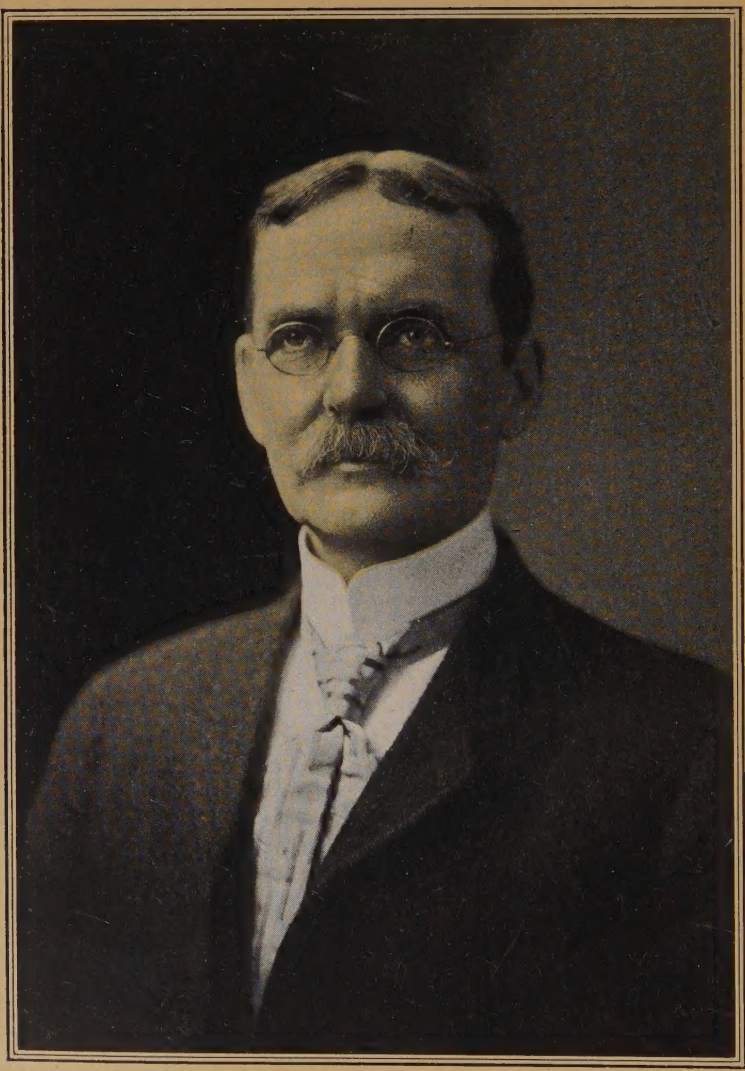

ALEXANDER JACKSON.

SUNDAY REST

IN THE

TWENTIETH CENTURY

CONTAINING AN ACCOUNT OF

THE INTERNATIONAL SUNDAY REST CONGRESS AT ST. LOUIS;
THE VARIOUS PAPERS AND ADDRESSES PRESENTED AT IT;
SKETCHES OF THE SOCIETIES WHICH UNITED
IN HOLDING IT; AND PORTRAITS AND AUTO-
GRAPHS OF THE LEADING ADVOCATES
OF SUNDAY REST

EDITOR

DR. ALEXANDER JACKSON

Secretary of the Cleveland Sunday Union, and Corresponding Secretary of the International Federation of Sunday Rest Associations of America

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THE INTERNATIONAL FEDERATION OF SUNDAY REST
ASSOCIATIONS OF AMERICA
CLEVELAND, OHIO
1905

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PREFACE.

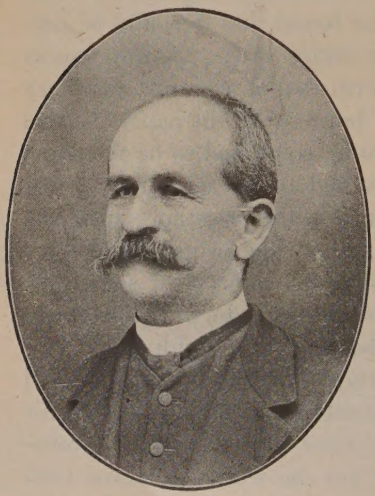
THE International Sunday Rest Congress at St. Louis was unanimous in desiring that the proceedings of the Congress should be published in book form. Many of the papers read and the addresses delivered were very valuable, and were worthy of preservation for a much larger audience than could possibly have listened to them at the Congress. To carry out the plan by which the more valuable material should be preserved, the editor was chosen, first, by the Congress itself, and later by the Executive of the International Federation, and he was given full authority to edit and publish.

An examination of the material placed in his hands led him to form the plan of producing an up-to-date book on the Sabbath question, and such a book as would be worthy of the subject, of the Congress, of the societies conducting it, and of the country. To realize this ideal, he found that it would be necessary almost to reconstruct the entire work. A few papers were in such finished literary form that it was not necessary even to cross a "t" or dot an "i;" but most of the papers needed more or less chiseling and polishing, some had to be rewritten by the authors, and still others had to be rewritten by the editor, while there were many gaps in the program which had to be filled. In filling the gaps, where the original appointee failed to supply the desired article, the interest of some able man in each special line was enlisted, and some of the brightest and most timely articles in the book are the result.

Thanks are due to a multitude of friends for manifold courtesies and much valuable assistance. The responses for information and assistance would have been sufficient to transform a drudgery into a delight; but the work has never been anything but a pleasure, only the pleasure has been greatly enhanced by the co-operation of many friends from far and

near. Special mention must be made of the various writers who have supplied new papers or rewritten old ones; of the secretaries of the various societies who have lent assistance in many ways, and whose kind words have been an inspiration in the work; and of those who have rendered valuable aid in the editorial office; notably Prof. George K. Morris, D. D., LL. D., formerly of Boston University; Prof. P. E. Monnett, formerly of the technical schools in Girgenti and Rome; and Miss Angela U. McCaffery, the stenographer.

The editor at first refused to accept the position; and when he did accept it, it was with very great diffidence. He has given thought and time and labor, almost without stint, to perfect the work; but no one can recognize more than he does how completely he has failed of attaining his ideal. He has done his best, and he now sends out the book with a devout prayer that the Lord of the Sabbath will greatly bless it and hasten the day when the Christian Sabbath will be honored as His.



PROF. P. E. MONNETT.

MISS ANGELA U. McCAFFERY.

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THE INTERNATIONAL SUNDAY REST CONGRESS.

1. *The Origin of the Congress.*
2. *The Congress in Session.*
3. *Important Messages to the Congress.*
4. *The International Federation of Sunday Rest Associations of America.*

THE INTERNATIONAL SUNDAY REST CONGRESS,

HELD UNDER THE AUSPICES OF THE LOUISIANA PURCHASE CENTENNIAL EXPOSITION, IN ST. LOUIS, MO., U. S. A., OCTOBER 11–14, 1904.

THE ORIGIN OF THE CONGRESS.

THE Louisiana Purchase Centennial Exposition was differentiated from all its predecessors in the aim of the management to make it an exhibition of human genius and enterprise in actual operation, rather than a mammoth show of varied exhibits. For this reason large space was given to exhibitions of humanity in its varied phases and planes of life, and the latest and highest achievements of human genius and skill were shown in living panorama.

In carrying out this aim, large provision was made for International Congresses of almost every kind; and every encouragement and all reasonable assistance was given by the Exposition authorities in seeking to have as many such Congresses as possible, and to have them on the most extensive and brilliant scale. Among the Congresses which were held, one of the most notable, as it was also one of the most successful, was the International Sunday Rest Congress, held on October 11-14, 1904.

The St. Louis Exposition, as it was popularly called, was also noted among the great American Expositions for having its gates closed on Sunday. The Centennial and Export Expositions[1] also had their gates closed on Sunday; but the Columbian and Pan-American,[2] in spite of the widespread opposition of the better classes, opened their gates on Sunday.

[1] The Centennial was held in Philadelphia in 1876; and the Export Exposition in the same city in 1899.

[2] The Columbian Exposition was held in Chicago in 1893; and the Pan-American in Buffalo in 1901.

It is an inspiring fact, in the presence of so much Sabbath desecration, and greatly to the credit of the American people, that the Expositons which closed on Sunday were financially successful, while those which were open on the Lord's Day were a financial failure. The Export Exposition paid a bonus of more than forty per cent to its stockholders, while the Pan-American had a deficit of more than four and a half millions of dollars. These facts were not without their weight on Congress, the Government, the management of the St. Louis Exposition, and the friends of the Sabbath generally.

HON. L. M. SHAW,
Secretary of the Treasury.

The different Sunday Rest Associations appealed to Congress and the Government, as well as to President Francis and his colleagues of the Exposition management. Senator Teller introduced the following amendment to the bill by which Congress appropriated $5,000,000 for the Exposition, and it was ultimately adopted by both Houses of Congress and became a part of the bill:

"As a condition precedent to the payment of this appropriation, the directors shall contract to close the gates to visitors on Sundays during the whole duration of the Fair."

As there was an opinion current and widely advertised in the newspapers, that the contract would be so worded as to allow the directors to open the Exposition after they had received and spent the Congressional appropriation, the friends of the Sabbath appealed to the Secretary of the Treasury as well as to President Francis to have the closing on Sunday properly safeguarded.

Hon. L. M. Shaw, Secretary of the Treasury of the United States, wrote as follows to President Francis:

"Your letter of June 15th, transmitting to this Department a form of agreement, signed by you as President of the Louisiana Purchase Exposition Company, to the effect that the gates of the Exposition shall be closed on Sundays during the continuance of the Exposition, is received.

"The contract has been disapproved by the Solicitor of the Department. He calls attention to the fact that the statute requires that the directors shall enter into an agreement to close the Exposition on Sunday. The contract originally forwarded to you was drawn by the solicitor, and he has now prepared another, which I submit, and request that it be executed without modification. I prefer that the Board of Directors pass a resolution agreeing that the grounds of the Exposition shall be closed on Sunday during the entire period of the Exposition, and authorizing the directors to sign a contract to that effect. Then send a certified copy of the resolution and have the members of the Board of Directors sign the contract, as the statute expressly provides."

HON. D. R. FRANCIS,
President of the Exposition at St. Louis.

In response to this communication, the Board of Directors of the Exposition met and adopted the following resolutions, which were signed and forwarded to the Secretary of the Treasury by President Francis:

"*Resolved*, That in consideration of the provisions of the Act, entitled 'An Act to provide for celebrating the one hundredth anniversary of the purchase of Louisiana Territory by the United States by holding an international exhibition of arts, industries, manufactures, and the products of the soil, mine, forest, and sea, in the city of St. Louis, in the State of Missouri,' approved March 3, 1901, it is hereby agreed and

resolved by the Louisiana Purchase Exposition Company and by its Board of Directors:

"1. That the gates of said Exposition shall be closed to visitors on Sundays during the whole duration of the Fair, and shall not be, in any manner or to any extent, opened on any Sunday during the continuance of the Fair.

"2. And the President and Secretary of said Exposition Company are hereby authorized and directed to agree and contract with the Secretary of the Treasury of the United States that said gates and said Exposition shall be closed, and kept closed, to visitors on all Sundays during the whole duration of said Fair.

"3. And the Directors of said Exposition Company are hereby authorized and directed to individually as such Directors contract and agree with the Secretary of the Treasury and the United States that during the entire continuance of said Fair the gates to the Exposition shall be kept closed to and against visitors, and that no visitors shall be permitted to attend said Exposition on Sunday during the continuance of such Fair."

In addition to the sending by mail of the foregoing resolutions, Secretary Shaw was apprised of the action of the Board by a telegram, dispatched immediately after the meeting, as follows:

"Sunday closing resolutions, as forwarded by Treasury Department, adopted by Board of Directors of Exposition to-day. Thirty-eight Directors, all who were present, signed the agreement. Additional signatures will be obtained as rapidly as possible. D. R. FRANCIS, *President.*"

The prospects for the financial success of the St. Louis Fair were far from encouraging. The country had been surfeited with Expositions, and St. Louis did not have the neighboring population to draw upon, such as Chicago, Buffalo, and Philadelphia had. But as the management were aiming to make it the greatest of all the great Expositions, and as they had agreed to close on Sunday and to have nothing in the "Pike" to offend the susceptibilities of Christian people, the friends of the Sabbath felt bound to do all in their power to assure the Exposition the success its policy

deserved, and, by concerted arrangement, every effort was made in this direction.

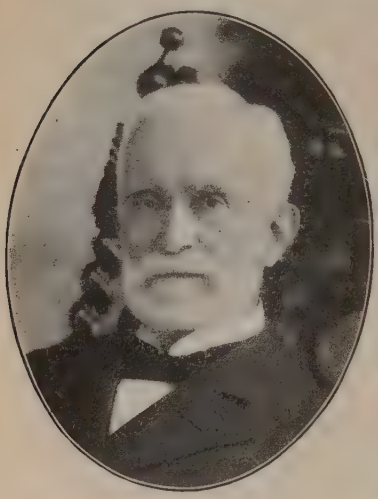
At different times during the progress of the Exposition, regrets were expressed by certain newspapers and professed friends of the Fair that it was closed on Sunday, as otherwise "it might have had more than a million dollars additional" in its treasury. All such talk is folly. The experience of the other American Expositions shows the contrary. No doubt the Sunday receipts would have approximated the sum named, and might have exceeded it; but in that case there would have been a much greater loss from the absence of the great mass of Christian people. If Buffalo with Sunday opening was four and a half million dollars behind, where would St. Louis have been if it had opened its gates on Sunday? The United States Congress, the United States Government, the Management of the Exposition, and the whole people of the United States are to be congratulated on the wisdom of the course pursued and on the financial success of this greatest of the Expositions.

The credit of inaugurating International Sunday Rest Congresses in connection with International Expositions belongs to the friends of the Sabbath on the Continent of Europe. The first Congress was held in Paris in connection with the International Exposition of 1889, and was attended by four hundred properly accredited delegates.[3] This Congress voted in favor of another similar Congress at some future time, and referred to it certain aspects of the question which had not been adequately dealt with. Accordingly, when it was announced that a Columbian Exposition would be held in Chicago in 1893, friends of the cause in Europe suggested that an International Congress on Sunday Rest should be held in connection with it. The New York Sabbath Committee had already considered the matter of such a Congress, and it

[3] The first International Congress on Sunday Rest was held in Geneva, Switzerand, 1876; and in 1879, a second International Congress was held at Berne; but neither was in connection with an International Exposition.

deputed Dr. Atterbury, its Secretary, to confer with the authorities of the Exposition. Dr. Atterbury was made Chairman of the Committee of Arrangements, and had the satisfaction of conducting it to a successful end.

With these precedents in mind, most of the active friends of the Sabbath were interested in the question of a Sunday Rest Congress at St. Louis. It remained for the late Dr. Hathaway, of the American Sabbath Union, to make the first move. On his way to the General Assembly of the Presbyterian Church, at Los Angeles, Cal., in May, 1903, he stopped at St. Louis and interviewed President Francis, of the Exposition. Mr. Francis received him cordially, and gave him every assurance of assistance in carrying out the project. Dr. Hathaway died on his way home from the Assembly. Dr. Kneeland, of the New England Sabbath Protective League, who had also been at the Assembly, and had learned of the attitude of the Exposition authorities, called a meeting of representatives of the various Sunday Rest Associations of the United States and Canada, to meet in the hall of the Board of Trade, New York City, on October 9, 1903. The following persons were present in response:



W. W. ATTERBURY, D. D.

Rev. W. W. Atterbury, D. D., New York Sabbath Committee;

Rev. W. S. Hubbell, D. D., New York Sabbath Committee;

Rev. T. T. Mutchler, M. D., Philadelphia Sabbath Association;

Mrs. Varila F. Cox, Sabbath Observance Department of National W. C. T. U.;

Hon. Darwin R. James, American Sabbath Union;
James Yereance, Esq., American Sabbath Union;
Mrs. James Yereance, National Woman's Sabbath Alliance;
Mrs. Wellington White, National Woman's Sabbath Alliance;
Rev. M. D. Kneeland, D. D., New England Sabbath Protective League;
Rev. Edward Thomson, LL. D., Sunday League of America;
Rev. T. H. Hanna, D. D., Sunday League of America;
Rev. Alexander Jackson, Ph. D., Cleveland Sunday Union.

The meeting organized by appointing Hon. Darwin R. James Chairman, and Rev. Dr. Thomson Secretary; Dr. Atterbury opening the meeting with prayer. It was agreed to arrange for a Sunday Rest Congress, and the following Committee was appointed to attend to the arrangements: Dr. M. D. Kneeland, Chairman; Dr. Edward Thomson, Secretary; Mr. James Yereance, Dr. W. S. Hubbell, Dr. Alex. Jackson.

The Committee met immediately after the adjournment of the meeting, and as Dr. Thomson kindly volunteered to go to St. Louis at the expense of his Society, he was given authority to act for the Committee in perfecting all necessary arrangements, subject to the concurrence of the Committee. The Doctor gave almost his entire time until the opening of the Congress in perfecting the details of arrangements, and it was largely due to his industry and energy, to his tact and patience, that the enterprise was so successful.

By appointment of the different Societies, the following constituted the Organizing Committee, which became responsible for the Congress, and were relied upon to advise on any debatable question:

American Sabbath Union.
Hon. Darwin R. James, New York City.
James Yereance, Esq., New York City.

Canadian Lord's Day Association.
Rev. J. G. Shearer, Toronto.
Rev. T. A. Moore, Toronto.

Cleveland Sunday Union.
Rev. Alexander Jackson, Ph. D., Cleveland.
Frank A. Arter, Esq., Cleveland.

International Bureau of Reforms.
Rev. Wilbur F. Crafts, Ph. D., Washington.
Mr. L. T. Yoder, Pittsburg.

New England Sabbath Protective League.
Senator George F. Hoar, LL. D., Boston.
Rev. M. D. Kneeland, D. D., Boston.

New York Sabbath Committee.
W. W. Hoppin, Esq.
W. W. Atterbury, D. D.

Pennsylvania Sabbath Association.
Hon. John Wanamaker, Philadelphia.
T. T. Mutchler, M. D., Philadelphia.

Sunday League of America.
Hon. Hoke Smith, Atlanta, Ga.
Rev. Thomas H. Hanna, D. D., Steubenville, Ohio.

Wisconsin Sunday Rest-Day Association.
Rev. J. B. Davison, Milwaukee.
Hon. F. J. Lamb, Madison.

Woman's National Christian Temperance Union (Sabbath Department).
Mrs. Varila F. Cox, Tabor, New Jersey.
Mrs. Luella F. McWhirter, Greencastle, Indiana.

Woman's National Sabbath Alliance.
Mrs. Margaret E. Sangster, New York City.
Mrs. Darwin R. James, New York City.

Through Dr. Thomson's efforts, a local Committee in St. Louis was organized. The following constituted it:

Rev. S. J. Niccolls, D. D., LL. D.,
Pastor Second Presbyterian Church, Chairman.
Rev. Naphtali Luccock, D. D.,
Pastor Union Methodist Episcopal Church, Secretary.
The Most Reverend John J. Glennon,
(Roman Catholic), Archbishop of St. Louis.

The Right Reverend D. S. Tuttle, D. D.,
(Protestant Episcopal), Bishop of St. Louis.
Rev. John W. Day, D. D.,
(Unitarian), Pastor Church of the Messiah.
Rev. C. H. Patton, D. D.,
Pastor First Congregational Church.
Rev. W. F. McMurray, D. D.,
Pastor Centenary Methodist Episcopal Church, South.
Rev. John F. Cannon, D. D.,
Pastor Grand Avenue Presbyterian Church.
Rev. Michael Burnham, D. D.,
Pastor Pilgrim Congregational Church
Rev. M. Rhoades, D. D.,
Pastor St. Mark's Lutheran Church.
Rev. James T. Coffey,
Rector St. Leo Roman Catholic Church.
Rev. B. P. Fullerton, D. D.,
Pastor Lucas Ave. Cumberland Presbyterian Church.
Rev. J. W. Ashwood, D. D.,
Pastor of the United Presbyterian Church.
Rev. M. M. Pearce,
Pastor Reformed Presbyterian Church.
Rev. J. C. Horning,
Pastor The Reformed Church.
Rev. W. W. Boyd, D. D.,
Pastor Second Baptist Church.
Rev. J. L. Brandt, D. D.,
Pastor Central Christian Church.

LAYMEN.

G. W. Weyer, M. D., Northern Presbyterian Church.
L. L. Prince, Esq., Southern Presbyterian Church.
A. D. Brown, Baptist Church.
J. Allen, Christian Church.
Robert Rutledge, United Presbyterian Church.
Frank P. Hays, Methodist Episcopal Church.
W. M. Sloan, Methodist Episcopal Church, South.
Hon. William B. Shields, Protestant Episcopal Church.
A. C. Stewart, Cumberland Presbyterian Church.
R. Barclay, M. D., Reformed Presbyterian Church.
Robert Edward Lee,
L. A. Woodward, } Representatives of Labor Societies.

It was found that many prominent friends of the Sabbath would be unable to attend the Sunday Rest Congress, yet desired to be closely associated with it. An advisory council was accordingly arranged for, and all such prominent friends invited to register in it. Most of these persons have been specially active in the work of preserving the Christian Sabbath in their respective countries. The list is far from complete, and, if time had allowed, would doubtless have been very largely increased. So far as it goes, however, the list shows a noble company of men and women who have been and are identified with the work of preserving the Lord's Day. The list will be found in an Appendix at the end of the volume.

While the battle for the preservation of Sunday rest is conducted mainly on civil lines, its advocates are nearly all Christian men, who recognize that the real foundation of Sunday rest is in the Divine appointment and as a memorial of the resurrection of the Redeemer. They have felt that the radical weakness of the Continental Sunday Rest Congresses was their exclusively secular tone. Leaving out religion from a Sunday Rest Congress is like leaving Hamlet out of the play of that name. It was, therefore, from the first, determined to make the Sunday Rest Congress at St. Louis a Christian institution, and to conduct it on Christian lines. At the organizing meeting in New York, a "Basis" was adopted. It contained two planks,—one recognizing the religious, and the other the civil side of the Sabbath institution. This "Basis" stirred up some discussion among the members of the St. Louis local Committee, and after an interchange of opinion with the Committee of Management, the following was adopted as its final form:

"First. We hold the Sabbath or weekly rest-day to have been founded by the Creator in the beginning; embodied in a command of the Decalogue; recognized and confirmed by the Lord Jesus Christ; and finally to have appeared in the Lord's Day of the Christian Church.

"We aim to promote among Christians the sense of its

Divine purpose, and to secure its conscientious observance; hoping thereby to overcome the influences which now threaten to destroy this blessed rest-day.

"Second. While the State can not and should not enforce or interfere with the religious observance of Sunday, yet the weekly rest-day exists as a civil institution, maintained by law and custom and vitally related to the well-being of individuals and of society, and to the stability of free institutions.

"We aim to promote among all classes such a true understanding of its value to themselves, to their families, and to the State, as will lead them to resist whatever tends to deprive them of it, and to sustain the just laws which protect their right to it."[4]

The Exposition authorities were liberal in their aid in carrying out the arrangement for the Congress. An office was provided for the secretary, and a stenographer, with printing and stationery, as necessary.

An extensive correspondence was carried on with leading friends of the Sabbath on both sides of the Atlantic, and in other countries as well. Much of this correspondence was of great value, and we have culled a few gems from it, which will be found in a separate chapter.

As it has passed into history, the International Sunday Rest Congress at St. Louis was all that its name indicated. It was a Congress. The opening meeting, in Festival Hall, was more largely attended than the opening meeting of any of the Congresses held so far. And while attendance on the sessions cost fifty cents admission to each, and there were a thousand competing attractions all around, the daily meetings were largely attended. Many of the delegates did not miss a single session, and were eagerly attentive to all the proceedings. It was International; for, besides the representation of Canada and the United States, in which the East and the West, the North and the South, as well as the Central States, were represented, there were some fifteen distinguished gen-

[4] This "Basis" was drafted by Rev. W. W. Atterbury, D. D., and afterwards slightly modified.

tlemen, specially appointed, representing Sunday rest or religious societies of other lands. All of the foreign delegates were able to address the Congress in the English tongue, some with considerable eloquence, and others with more or less difficulty. There were still other foreigners who had been unable to attend, but sent valuable communications and essays or addresses. In nearly every instance the foreign delegates had taken the pains to have their papers translated into English, and in several cases to be turned into typewritten form as well. The names of delegates in attendance will be found in Appendix C, p. 467.

The chief drawbacks to the success of the Congress were the lack of time and the multiplicity of competing attractions. Many of the most valuable papers could not be read, and some of the most important addresses had to be limited in time, much to the disappointment of all present. There was also an utterly insufficient amount of time for general discussion. Throughout the entire proceeding, however, there was the greatest unanimity and harmony, and the wish was earnest and unanimous to have all the more valuable papers and addresses published.

The reports from different countries showed that the Christian Sabbath is being more widely understood and appreciated than it ever was. In Europe the interest is widespread, and strenuous efforts are being made in nearly every country to restore the privilege of Sunday rest to as many of the people as possible.

The only apparent exception to this roseate picture is in the case of Great Britain and the United States. Even Canada shows a splendid front to the tide of Sunday secularization.

But all is not discouraging, even in Great Britain and the United States. The tides of Sunday secularization have made inroads on the quiet and restful Sabbath, but there is also a widespread awakening among the better classes to the value of the Christian Sabbath as an American institution and the necessity of its preservation in the interests of the people

and the country. There is a danger of great magnitude lurking in its secularization. Widespread "grafting," public corruption, the betrayal of fiduciary trusts, as well as the multiplication of crimes of all kinds, are indices of the evil already wrought and the more deadly evils threatened. As many of the older nations have drifted, so have we been drifting. But now that the more intelligent and public-spirited classes are awakening to a true appreciation of the peril involved in the secularization of the Sabbath, there is the greatest hope for the outlook.

THE CONGRESS IN SESSION.[1]

THE International Sunday Rest Congress convened for its first session in Festival Hall, Universal Exposition grounds, St. Louis, at 8 P. M., Tuesday, October 11, 1904.

Bishop E. R. Hendrix, D. D., LL. D., of Kansas City, Mo., called the Congress to order, and announced the opening hymn:

"All hail the power of Jesus' name."

Rev. George Smart, A. M., of Dundee, Scotland, led in prayer as follows:

"Almighty God and Everlasting Father, some friends are able to help us, but are not willing; and some are willing, but not able; but we have in Thee a loving Father who is both able and willing. We come to Thee here, from widely different countries, with a common interest, and united in a common faith, a common baptism, and a common Lord, who has assured His servants the hope of a glorious victory. We are here in the interest of the weekly Sabbath, the rest-day for all nations of the world, and we seek Thy guidance and assistance in all the discussions and actions of this Congress. We ask it in the name and for the sake of Jesus. Amen."

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[1] Lectures, addresses, papers, and essays read at or prepared for the Sunday Rest Congress will be found in the body of the book; Memorials, resolutions, etc., will be found in a separate chapter; and the Sketch of the Origin and Organization of the International Federation of Sunday Rest Associations of America will be found on page 47.

Bishop Hendrix, presiding, spoke as follows:

"It is fitting that in this great convocation of peace, which is being celebrated on these ample and noble grounds, there should be special attention given to that which has made our nation worthy of the visit of these distinguished gentlemen of all nations. Nothing will interest them more than that which is so distinctive of this great Exposition of our nation, the observance of the American Sabbath. The delegates to the International Sunday Rest Congress, which is to be held in these halls, have come to report what is being done in the different parts of the world to carry out God's great purpose, when He gave the Sabbath for man, and did not merely create man for the Sabbath. It gives me great pleasure, in taking the chair for the opening session of this great Sunday Rest Congress, to present to you a distinguished gentleman, a prominent citizen of St. Louis, and the Chairman of the local Committee of Arrangements, who will deliver, on behalf of the American people as well as the City of St. Louis, fitting words of welcome. I introduce to you the Rev. S. J. Niccolls, D. D., LL. D., of the Second Presbyterian Church, St. Louis."

Dr. Niccolls spoke as follows:

"The pleasing service of extending a welcome to you, on behalf of the friends of the Sabbath in this city and this nation, has for some reason been assigned to me. While I shall do it imperfectly, I hope it will be in such a manner that you will not doubt the sincerity or heartiness of our welcome. Though you come to us from foreign lands and from remote parts of our country, your names are not unknown to us, and we welcome you for your own sake. We believe in the communion of saints, and are refreshed by your presence. But especially do we welcome you as the representatives of a great cause. You stand for the observance of the day that is the most significant of all the divisions of time. It is historic, and comes to us from a remote past. Some of us believe that it is one of the institutions of the lost Eden, and that there still clings to it some of the sweetness and fragrance of man's first home; and, furthermore, that it is a pledge of a better rest to come for weary men. Certain it is that all through human history it has been identified with religion in its highest and purest form.

"Whatever differences there may be among us as to the manner of its observance, all are agreed that it is a visible rep-

resentative of the sovereignty of the invisible Maker and Ruler of the universe. There is in our army and navy a ceremony established by law known as saluting the colors. By law, also, our flag floats from our public buildings; and in some of our States it has been enacted that it should be raised from the schoolhouses, where the children receive their first preparation for the duties of American citizenship. The wisdom and the educational power of all this can not be questioned. That flag is the visible emblem of the nation's sovereignty. It reminds every American of his duties and of his responsibilities. It is associated with all that is great and glorious in our history. It is also the symbol of the authority which protects the citizen, and wherever it flies he feels that he is secure in his rights and liberties. To insult it, to dishonor or to pervert it from its high use to base and sordid ones, is to arouse the indignation and the alarm of every loyal heart. Such, also, only greater and higher, is the significance of the day in behalf of which we are assembled. It is the banner of the Sovereign of all men, lifted up by His appointment that all might be reminded of Him, and of their rights and duties under His rule. It is not for one nation or class, but for all, for it was made for man. And you come as its color-bearers, determined to uphold this sacred banner. So we welcome you.

"It is most fitting that your testimony should be made in this place and at this time. Around us is a scene of unsurpassed magnificence and beauty, the creation of man's genius and enterprise. Athens in her glory and Rome in her greatness were never so fair. For the present moment this phantom city has become the world's capital. It has drawn to itself that which represents man's highest achievements in civilization, and his latest conquests over the material world. Here science in all its departments—art, manufactures, commerce, agriculture, and education—vie with each other in displaying their latest gains. Here have come men of renown, and representatives of all nations and peoples. In short, the ends of the earth are gathered up in one living center.

"It is as a nerve center acutely responsive to the touch, and it furnishes an occasion for witness-bearing. In one of the departments of this great and unsurpassed Exposition you will find among the latest inventions a multiplex phonograph so contrived that if you whisper in it, and then have your recorded message repeated, it will come back to you with a volume of sound audible to all in the room. Such an

instrument is the Exposition itself. Your message may be as a whisper inaudible at the time to the vast crowd, but somehow it will go on its way and in its repetition be heard around the world.

"It is a significant fact that this, the last and greatest of Universal Expositions, is closed, not nominally, but in reality, on Sunday. This is so by the will of the American people, acting through their chosen representatives, and it is a fact of special significance.

"But I would not have you think that it was done in opposition to the wishes of those who were most instrumental in inaugurating this great enterprise. On the contrary, I know from personal knowledge that it was their desire and their purpose that this Exhibiton should be closed on the Sabbath. I say this that you may know that you have not come into the presence of those who are your enemies to utter your testimony, but of friends. The fact that this Congress has been financially aided and encouraged by the Board of Directors is sufficient proof of their sympathy with the cause you represent; and if there have been one or two lapses which might to some indicate a feeling in an opposite direction, you must charitably attribute them to that part of human nature which moves even the saints to backsliding.

"We can not claim for ourselves, at least in this section of our country, an ideal fulfillment of the Decalogue. We are only striving, through many failures, difficulties, and imperfections, to reach its high standard. Notwithstanding our shortcomings, we do not wish to lower it, that it might be easier to attain. We recognize the truth that the ideals of a people are their most powerful educators, and the higher, clearer, and more exacting they are, the better.

"When men seek to lower them and accommodate them by compromise to existing conditions, their commanding authority and glory are lost. Of no one of the imperial commands of the Decalogue is this more true than the fourth. That the Divine ideal of that commandment has been obscured and lowered is plainly evident. Instead of listening to the Lord of the Sabbath, who alone has the sovereign right to define its nature and obligations; instead of studying it as He has implanted it in the very constitution of human life, men have assumed to declare their notions of what it ought to be. They have made themselves lords of the Sabbath.

"As a consequence, its authority is weakened and its high

and sacred uses perverted. We need to have the Divine ideal set clearly before men. To this end we should court investigation, honest, scientific investigation. We ask that the keenest and best informed minds should consider it, as it is related to man's body as well as his soul, to the world of labor and commerce and trade, to organized society, and to the State as well as to the Church. We are not afraid to place this sacred cause here in the focused light of the intelligence of the world.

"The Sabbath, the weekly rest-day, is not merely an ecclesiastical institution; it is this, but is infinitely more,—it is a day made for man universally, and it has a place in all the relations of his life, for his highest good.

"No one department of science is attracting more attention in these days than that known as sociology. But he who studies that subject and endeavors to find a solution for its problems, yet leaves out the demands and uses of the weekly rest-day, is blundering in his attempts. Back of a sound sociology must ever lie a sound theology, and a man's theology will determine his sociology. You come from various departments of life to aid in this investigation, to bring the facts as they bear upon the great cause at issue, and so we welcome you, for we are not afraid of the facts.

"Some of the avowed friends of the Sabbath are at times filled with dismay in view of its non-observance, and especially on account of the varying and discordant opinions among those who would uphold it. For myself, I see signs of encouragement, and I have a vision of the future which I am bold enough to hold in spite of the darkness of the present, and it comforts me.

"I see a day dawning each week which the toiling world welcomes with joy. It brings a message of peace and hope from a higher world. Its sky seems to open until it reveals the presence of worshiping angels and the throne of the King of kings and the Lord of lords. Heaven and earth are one. A quietness full of joy fills the earth. All sounds of toil and strife are hushed. Labor has dropped its tools, and strained muscles and weary limbs rest. Capital, with its arrogance lost, closes its stores and shops and factories, and ceases to think of gain. From countless family altars rises the morning sacrifice of praise. Rich and poor, high and low, rejoice together in the brotherhood of man, as the children of God. It is their home day in their Father's house. It is a day for deeds of mercy and kindness and helpfulness, and not for selfish

enjoyment or carnal reveling. In it men realize their higher life, and rejoice in it. The gates of innumerable sanctuaries are open, and thither the multitudes wend their way. They engage in the highest and noblest service of which man is capable, that of worship, and with uplifted voices they sing, 'This is the day the Lord hath made. We will rejoice and be glad in it.'

"And the vision will come to its realization. May your labors in this place hasten it!"

Rev. M. D. Kneeland, D. D., of Boston, Chairman of the Committee of Arrangements, in a few felicitous words replied to the Address of Welcome, and read apologies, messages of congratulation and good wishes from Archbishop John J. Glennon, D. D., LL. D., St. Louis; Samuel Gompers, Esq., President of the American Federation of Labor; Hon. George E. McNeil, Boston; Bishop S. W. Fallows, D. D., LL. D., Chicago; Hon. George F. Hoar,[2] LL. D., Senior Senator from Massachusetts and President of the New England Sabbath Protective League, and others.

Prof. F. L. Schule, of Zurich, Switzerland, read a telegram from the National Protestant Church of Geneva, Switzerland, as follows: "Sunday Congress, St. Louis, Mo.: Our best wishes." Prof. Schule added: "Many friends in Europe, especially in my country, Switzerland, are with us in spirit in this great Congress."

The Congress united in singing the following hymn, written by Rev. Henry Ostrom, D. D., Greencastle, Indiana:[3]

Tune—"America."

O, Sunday, 't is of thee,
Sweet day of liberty
And worshiping;
Type of the soul's repose
Blest at creations close,
Day when my Lord arose,
Of thee I sing.

[2] Senator Hoar died shortly after the adjournment of the Congress.—Editor.

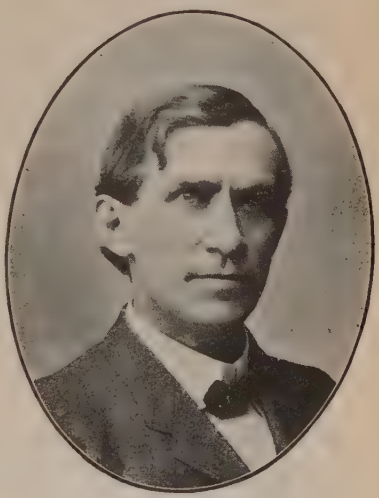
[3] This beautiful hymn was written as a protest against the opening on Sunday of the Chicago World's Fair.—Editor.

Thou treasure house of prayer,
Thou balm for pain and care,
  Thou fount of praise;
Thy mornings breathe release,
Thy evenings whisper peace,
Thy anthems never cease,
  Thou psalm of days.

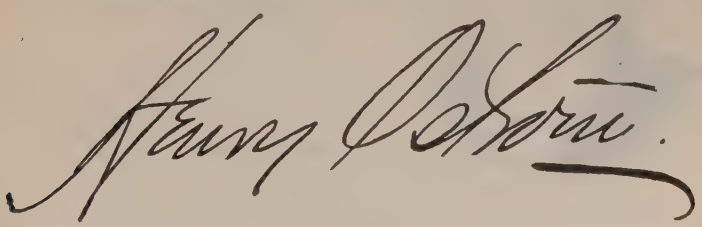
Forth on thy wings of white,
Plumed in celestial light,
  Sweet Sabbath day,
Fly all the earth abroad,
Till all thy beauty laud,
Till all adore thy God:
  All hope, all pray.

Merge heaven into home,
And where sad strangers roam,
  A friendship give;
Soothe every toiler's pain,
Wash every sinner's stain,
Hallow, on land and main,
  All men that live.

Our Fathers' God to Thee,
Author of sanctity,
  To Thee we sing;
May all the world revere,
This day so old, so dear,
O, bring Thy presence near,
  Great God, our King!



HENRY OSTROM, D. D.



Short addresses were delivered by Rev. Francis T. Cummins, rector of St. Mary's Roman Catholic Church, Carrollton, Mo.; Provost Alex. Findlay, M. P., Motherwell, Scotland, and others.

The following Ode, written for this occasion by the Rev. John Bunyan Robinson, Ph. D., LL. D., Chicago, was read

by Dr. Edward Thomson, Secretary of the General Committee:

ODE TO THE LORD'S DAY

AND THE

INTERNATIONAL SUNDAY REST CONGRESS AT ST. LOUIS, 1904.

JOHN BUNYAN ROBINSON, PH. D., LL. D.

On Sinai's height, aglow, for millions shine
Yon Trinity, eternally divine;
Their pulpit erst, in old heroic days,
Burned solemn mandates on our hearts ablaze.

Memorium of His creative skill,
Devout in His example and His will,
Whose acts, supernal, sanctified His rest,
To make obedient millions ever blest.

J. B. ROBINSON, D. D., LL. D.

This First-day must be God's
day, set apart.
Do not lift hand to steal the
human heart;
Nor toil nor busy avocation
rise
'Gainst the Supreme Creator
of the skies.

August example of the King
of kings,
This mandate in the ear of
mortal rings;
Most High, Precedent of the
universe,
From Throne of thrones, divine,
magnific source.

To cease and rest as did the
Father rest,
While seraphs fold their wings in awe-possessed;
No higher law grows out of Decalogue,
While cherubim their sacred chariots clog.

Intense obedience, let each hand be still,
With meditation let each spirit fill;
In deep devotion let each heart repose,
From agitation let each being close.

Sweet rest, installments, yields of future life;
Rest breathes afflatus on the spirit rife;
Rest is the parent of a new-born power;
Rest brings a languid soul its richest dower.

If, then, the Great Physician to His child,
This panacea brings His saint, exiled;
Prescribes relief and cure for mortal toil
No mortal man may Heaven's prescription foil.

This day is in the calendar of State,
The State must guard it free from small or great;
Make stand beside the common laws of man,
And on its foes must fix a legal ban.

Woe to the outlaw of uncomely scheme;
Let law suppress his base, delirious dream,
Who men deprive of rest in Royal call;
For rest is the inheritance of all.

And when Church militant holds high commune,
Let State make way while all sublime attune;
On Church triumphant in bright visions gaze,
And hallow this appointed Day of Days.

Blest be the men who hold in reverence deep,
Who this supernal Sabbath, hallowed, keep.
This Fourth Command from troubled Sinai given,
Must paint the blest, eternal day of heaven.

Let noble beast of burden roam the plains,
Jehovah from the Throne His law explains;
Lest din of industry surcease its wheel,
And seal His mandate with the golden seal.

Long life and health are the rewards of rest;
All the eternities this God possessed.
In six days' toil God spread the world abroad;
Man, one eternity may have, from God.

This sacred day is antitype of Home;
Quintessence of Beatitudes to come.
Sabbatic in the Spirit's native sky,
Millenniads shall linger by and by.

If myriad-myriads who in labor trained,
Have fellowship of the immortals gained;
In the septemfluous tasks of erstwhile time,
Their antepast was Sabbath rest, sublime.

Mid Universal Exposition hail;
Go on, and may thy grand intent prevail;
Hail Congress, sapient, of sweet Sabbath rest,
Through ages, eras, cycles of the blest.

Beyond this mundane sky is an abode,
Where spirits breathe eternal life from God;
Where day is not alternative of night,
Where light succeeds the everlasting light;

Hebdomadal divisions are unknown;
All space is lit by the refulgent throne;
Where suns ne'er rise and set, but zenith blaze
Cures yearly seasons of their wintry days.

Millenniads of ages crowned with beams,
Uphold felicity like angel dreams;
Such the ideal Sabbath is so sweet,
Such sacred endless Sabbath God shall greet.

Wide as the universe shall splendor spread,
Immortal visions have the angels fed;
Eternity shall join eternity,
And all that was unfold what is to be.

In all these æons of unfathomed bliss,
Sweet rest shall bless in its divine abyss;
All toil shall cease and worship sound its note,
While strains of saint and angel harp shall float.

In that eternal day which God has given,
O'er the sublime Acropolis of heaven,
Shall mundane Sabbath have similitude,
Like yon revealed Elysium of the good.

As heaven's kingdom, so let crowns of earth
Celestial likeness crave of moral worth,
Till men, God's name revere in hymns of love,
As angels harp His anthems up above.

And yet sublime as is eternal rest,
The battle is not with that heavenly guest;
War's thrilling vision does not light the sky
Of those who safely dwell in homes on high.

But in terrestrial fields of good and ill,
Commands the Lord of Sabbath: "Peace, be still!"
When His co-working soldiers of the cross,
Eternal gain, count every earthly loss.

From yon exalted outlook of the King,
Whence, vision-cheered, the angels loudest sing;
That battlefield where luster glories most,
Is on this shore of earth, 'mid ransomed host.

If well done, good and faithful, thrill in war,
Till victors wear memento's golden star,
'T is Lord of Sabbath crowning martyrs brave,
Whose welcome resurrects from empty grave.

'T is those who won this battle on the earth,
From Sabbath foes, with demon standard girth,
Who in this suburb holy keep the day,
And wanton violators keep away.

When Janus' temple shall be closed for aye,
And earthly expositions cease display;
When Church of God from battle militant,
Transforms sweet life into the triumphant,—

Then all commandment keepers shall be blest,
And weary laborers enter into rest;
Then shines the advent of those typic days,
When saint and seraph sing His ceaseless praise.

Go on, then, faithful workers, urge your cause,
Till human statutes bow to Sinai's laws;
And every nation shall God's law obey,
And hallow every soul God's holy day.

John D. Robinson

Several resolutions and memorials were adopted.[4]

The First Session of the Sunday Rest Congress was closed with the Apostolic Benediction pronounced by Bishop Hendrix.

THE International Sunday Rest Congress assembled for its Second Session on Wednesday, October 12, 1904, at 2 o'clock P. M., in the Hall of Congresses, St. Louis, with the Rev. George Smart, A. M., Dundee, Scotland, presiding.

Prayer was offered by Dr. W. S. Hubbell, New York.

THE International Sunday Rest Congress met for its Third Session, on Thursday, October 13, 1904, in the Hall of Congresses, at 10 A. M., with Dr. William S. Hubbell, New York, presiding.

Prayer was offered by the Rev. Courtney Jones, rector of the Episcopal Church, Old Orchard, Mo.

Mr. William Von Arnin, the official representative of Germany, was received, and gave an address on "Sunday Rest in Germany."

The Congress adjourned at 11.30 A. M., and repaired to the House of Hoo Hoo.

THE International Sunday Rest Congress gathered at Noon in the House of Hoo Hoo, where a banquet had been arranged for.

Rev. S. J. Niccolls, D. D., LL. D., Chairman of the local Committee, presided, and Rev. W. N. Luccock, Secretary of the local Committee, offered grace.

A number of impromptu addresses were delivered.

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[4] Resolutions, memorials, addresses, etc., will all be found in a separate chapter. See page 451.

THE Sunday Rest Congress convened for its Fourth Session, in the Hall of Congresses, St. Louis, Mo., on Thursday, October 13, 1904, at 2 P. M., with Provost Alex. Findlay, M. P., Motherwell, Scotland, in the chair.

Prayer was offered by Rev. J. B. Davison, A. M., Milwaukee, Wisconsin.

Prof. F. L. Schule, Zurich, Switzerland, gave a short address on "Sunday Rest in Europe."

Rev. Francesco Rostan, Palermo, Sicily, gave a short address on "Sunday Rest in Italy."

A telegram of greeting was received from the Synod of Ohio, and the Moderator and Secretary were authorized to reply to it in suitable form.

The Committee on Resolutions reported, and the report was adopted.

Rev. D. J. Starr, D. D., and Rev. Alex. Jackson, Ph. D., were appointed to represent this Sunday Rest Congress before the National Prison Association, at Quincy, Ill.

THE International Sunday Rest Congress convened as a Committee of the Whole, in the Hall of Congresses, on Thursday, October 13th, at 8 P. M., with Dr. M. D. Kneeland, Chairman of the General Committee of Management, in the chair.

Prayer was offered by Rev. George K. Morris, D. D., LL. D., of Cleveland, Ohio.

Dr. Morris and Dr. Jackson reported from the Committee to visit the National Congress of Funeral Directors, that they had been most cordially received by that body, and that it had passed a unanimous resolution discountenancing Sunday funerals. A resolution for adoption by the Congress was also reported, and recommended.

It was decided to have the proceedings of the Congress published, and a Committee was appointed to prepare the papers and supervise their publications.

The Committee on a Federation of the Sunday Rest Associations reported through Rev. T. A. Moore, Toronto, Ont. The report was adopted.

Dr. Mutchler, on behalf of the Committee to visit the National Convention of Wholesale Druggists, reported. The report was adopted.

Dr. Mutchler, Rev. Mr. Shearer, and Dr. Gamble were appointed to frame a resolution in regard to the closing of the Lewis and Clark Exposition.

Dr. Gamble called attention to an incorrect translation of the term for "Sunday" or "Sabbath" in the Spanish Bible published by the American Bible Society and other Societies publishing Spanish Bibles, and the last named Committee was asked to report on the matter to the Congress.

The Committee adjourned with the benediction pronounced by Dr. Kneeland.

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THE International Sunday Rest Congress assembled in the Hall of Congresses for its Fifth Session, on Friday, October 14, 1904.

Rev. J. G. Shearer, B. A., Toronto, Ont., presided at the opening of the meeting, in the absence of the regularly appointed Chairman.

Rev. William Stuart, B. A., Newcastle-on-Tyne, England, presided.

The report of the Committee of the Whole was adopted.

A Committee consisting of Rev. T. A. Moore, Dr. Alex. Jackson, Hon. J. L. Waite, and Dr. T. T. Mutchler, was appointed to nominate officers for the proposed Federation.

❦ ❦ ❦

THE International Sunday Rest Congress convened for its Sixth and last Session, in the Hall of Congresses, St. Louis, on Friday, October 14th, at 2 P. M.

Rev. John T. Tuohy, D. D., LL. D., Director of the Insti-

tute of Social Science and editor of *The Multitude,* formerly of the Roman Catholic University at Washington, D. C., presided.

Prayer was offered by Rev. J. F. Cannon, D. D., St. Louis.

The Committee on Nomination of Officers for the International Federation of Sunday Rest Associations of America reported, and their report was adopted.

Rev. George K. Morris, D. D., LL. D., Cleveland, presided temporarily while the Chairman conferred with a Special Committee in regard to the co-operation of the Roman Catholics with the Sunday Rest movement.

Dr. Mutchler submitted for filing a copy of the resolution adopted by the National Convention of Retail Druggists.

Dr. Tuohy again took the chair, and a resolution in regard to the co-operation of Roman Catholics in the Sunday Rest movement was presented, and adopted.

Resolutions in regard to the correction of an error in the translation of the Spanish Bible and in regard to Dr. Gamble's work entitled "Sunday the True Sabbath," were presented and adopted.

It was decided to publish the proceedings and addresses of the Congress, and the supervision and arrangements were committed to the Executive of the Federation which had just been appointed. The Executive was called to meet at the close of this session of the Congress.

The proceedings of this, the Second International Sunday Rest Congress held in America, were then brought to a close with prayer and the Apostolic Benediction pronounced by Rev. Dr. Niccolls, of St. Louis.

* * *

THE Executive of the International Federation of Sunday Rest Associations of America met, for the first time, in the Hall of Congresses, St. Louis, on Friday, October 14, 1904, at 6 P. M., immediately after the adjournment of the International Sunday Rest Congress.

President W. S. Hubbell, D. D., presided.

There were present, Rev. J. B. Davison, A. M., Dr. W. S. Hubbell, Dr. Alex. Jackson, Dr. T. T. Mutchler, Rev. J. G. Shearer, Dr. F. J. Stanley, and Dr. E. Thomson.

The editing and publication of the proceedings and papers of the Congress were committed to Dr. Jackson, the Corresponding Secretary, with power.

After a conference on finance and other matters, it was agreed to hold a special meeting of the Executive at an early date, with the view of perfecting the Constitution and plans for the work and the support of the Federation, the Corresponding Secretary to arrange for time and place and to notify the members.

MESSAGES TO THE CONGRESS.

From Rt. Rev. Augustine Egger, D. D., Bishop of St. Gaul, France.

To work for Sunday Rest is a labor of love, both social and religious. It can not be prosecuted successfully except by general co-operation and international effort. For this reason, I express for the International Sunday Rest Congress at St. Louis my most lively sympathy, and I wish for it the best success in its deliberations.

From the General Assembly of the Presbyterian Church in Ireland.

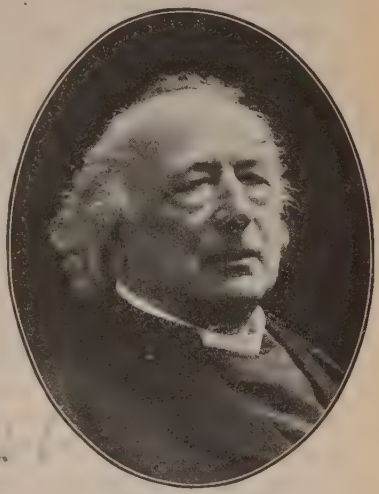
That the Assembly, while not prepared to send delegates to the International Sunday Rest Congress, expresses its warm sympathy with the object of the Congress,—to advance the interests of Sabbath observance,—and prays that God may greatly prosper their labors.

(Signed) WM. JAMES LOWE,
Clerk of Assembly.

From the General Assembly of the United Free Church of Scotland.

The Assembly welcomes the holding of National and International Conferences on the Sabbath, and approves of the action of the Committee in sending delegates to the Conference in London, and agrees to appoint the Rev. George Smart, Dundee, and Alexander Findlay, Esq., Motherwell, delegates to represent the Church at the International Congress on the Sabbath, to be held at St. Louis, U. S. A., in October.

(Signed) R. R. SIMPSON,
Dep. Cl. Eccl. Scot. Lib. Un.



PÈRE HYACINTHE.

From Père Hyacinthe and His American Wife.

To the Congress for the Observance of Sunday, at the World's Fair, St. Louis. Sunday Rest is the Great Seal of God in Humanity; and if we can maintain it, religion can not be lost, and Christianity must advance. We send you our sincere salutations.

(Signed)

Hyacinthe Loyson
(Père Hyacinthe.)

EMILIE HYACINTHE LOYSON.

From the Swiss Evangelical Church Association.

To the International Congress of Sunday Rest and Sunday Observance: Mr. President; Honored Gentlemen,—The An-

nual Meeting of the Swiss Evangelical Church Association, which convened in the city of Berne, Monday and Tuesday, September 26 and 27, 1904, resolved to address this brief word to you, as an expression of the full sympathy and warm fellowship which the Association cheerfully tenders.

It requires no lengthy explanation as to why we feel ourselves so closely bound to you; for is it not the Sunday, which more than any other institution on earth points man to his union with the Most High God, and not only holds before his eyes the high ideal of a transfigured humanity, but also makes it possible for him to strive for the attainment of this noble destiny? For above all else it is this institution of the weekly day of rest and worship which helps to preserve man from being crushed under the weight of his sorrows and the stress of his cares, and prevents the higher aspirations from being choked by the lust of the world. Since, therefore, the object of our society is to preserve for our people and for all nations the gospel of Jesus the crucified and risen One, and to strive for the coming of His kingdom, we feel drawn toward you with all our heart, and would gladly in spirit extend to you the hand of brotherhood.

We pray God that He may make your efforts fruitful in enhancing His glory and in accomplishing His great purpose,—the redemption of mankind. We greet you in brotherly esteem in behalf of the Swiss Evangelical Church Association.

(Signed) By the President, PROF. DR. C. v. ORELLI.
By the Sec'y, ADOLPH PREISWERK, *Pastor.*

Telegram from the Presbyterian Synod of Ohio.

International Sunday Rest Congress, World's Fair, Congress Hall, St. Louis, Mo.,—The Synod of Ohio sends greeting and hearty God-speed.

(Signed) D. R. MOORE, *Moderator.*
E. T. SWIGGETT, *Stated Clerk.*

From the Sabbath Alliance of Scotland.

The Alliance expresses its sincere satisfaction that the Great International Exhibition of St. Louis, U. S. A., has been voted a subsidy of twenty-five million dollars by the United States Congress under the express condition that it does not open on Sundays. It is remitted to the Committee to send a delegate to represent the Alliance at the World's Sunday Rest Congress, to be held in connection with the International Exposition there in October. Finally, it is eminently desirable, in view of the public and personal aspects of a stated day of sacred rest, and of interconfessional and international as well as national movements to retrieve it from secularization, to take steps in concert with the Churches and Societies interested to frame a consensus of opinion and action for its maintenance and defense.

From the above resolution, passed at the Annual Meeting of the Sabbath Alliance of Scotland, the International Sunday Rest Congress may be assured of the lively interest which the Alliance takes in the Congress, and its cordial approval of the general principles adopted as the basis for its discussions.

It was the wish of my Committee, and my own desire as Convener, to attend the Congress as a delegate, but family and other reasons prevented. In these circumstances, I am instructed to convey our respectful greetings to the Congress, and our cordial wishes for its success. We trust that it may prove a powerful vindication of the weekly Day of Rest when devoted to its highest ends in man's well-being and God's glory, and we anticipate that a great impulse will be given to a sound and sensible treatment of the great question by societies having a special interest in it.

The present, I need not say, is a time of trial for everything distinctively Christian, and therefore for the Sabbath as a great and divinely appointed religious institution, and no ordinary wisdom is needed to guide public opinion. But if the Lord's Day is God's gift to man, it should be the care of all who are set in high position to protect it for the toiler, who is

the first to suffer from its desecration, and to secure its recognition by public authority.

That the presence of the Master, who is Lord also of the Sabbath, and much of His Spirit, may be vouchsafed in your deliberations, is the prayer of those whom I have the honor to represent in this message.

(Signed) JAMES M. SHIACH,
Convener of the Sabbath Alliance of Scotland.

From Sir J. Gordon Sprigg, Capetown, South Africa.

I desire to assure you of my entire sympathy with you in the work proposed,—the holding of an International Congress on Sunday Rest. The subject is one in which I take the deepest interest, and have done so from the days of my childhood, all through my long, active, busy life. Like so many of the people of your country (United States), I come of an old Puritan stock, and I firmly adhere to the faith of my fathers. I hope the expectations as to the Congress will be fulfilled and the whole crowned with success.

Cablegram from the National Protestant Church, Geneva, Switzerland.

Sunday Congress, St. Louis, Mo.,—Nos meilleurs voeux.[1]
Eglise Nationale Protestante Geneve.
(Rev. M. BACHOFEN, *Pastor.*)

From the Council of the Protestant Episcopal Diocese of Kentucky.

The Committee to whom was referred the communication of the Sunday Rest Congress report that, in view of the great importance of subjects to be discussed by the Congress relative to the right observance of Sunday,—

Recommend that this Council desires to express its interest in and sympathy with the objects of the Congress, and

[1] Our best wishes.

the Secretary be asked to convey this action of the Diocese to the proper officers of the Congress.

(Signed) JNO. J. SAUNDERS,
Sec't'y of the Diocese of Ky.

From the Synod of the Presbyterian Church of Ohio.

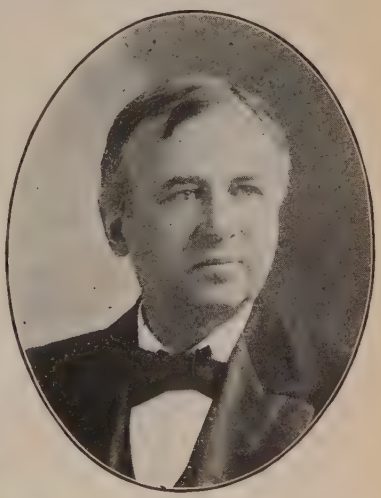
That the Synod of the Presbyterian Church of Ohio expresses its grateful appreciation of the facts, that the gates of the Louisiana Purchase Exposition, by the combined action of Congress and the Government, are closed on Sundays, and that there is at present in session in the Exposition an International Congress on Sunday Rest, with representatives of the lovers of the Sabbath from all over the world; that our prayer is, that God will bless that Congress, and the results flowing from it, to the preservation of the Lord's Day in lands where it is already a cherished institution, and the establishment of the Christian Sabbath in the whole earth as a fountain of blessing to all toilers, a source of grace and strength for all God's children, and a foretaste of the rest that remaineth for the people of God; and that the Moderator and Clerk be authorized to send the greetings and good wishes of Synod to the International Sunday Rest Congress now in session in Congress Hall, St. Louis.

Then none was for a party;
  Then all were for the State;
Then the great man helped the poor,
  And the poor man loved the great;
Then the lands were fairly portioned;
  Then spoils were fairly sold;
The Romans were like brothers
  In the brave days of old.

—MACAULAY.

THE INTERNATIONAL FEDERATION OF SUNDAY REST ASSOCIATIONS OF AMERICA.

THE organization of this Federation was the crowning work of the World's Congress on Sunday Rest, which was held under the auspices of the Exposition in St. Louis, October 11-14, 1904. During the negotiations leading up to the Congress and in preparation for it, the conviction was strongly impressed on the minds and hearts of the leading officials that a comprehensive organization, uniting all the forces working for the preservation and elevation of the Lord's Day, would greatly unify and strengthen the work, and lead to the adoption of more comprehensive plans for its advancement. When the Canadian brethren, who have been so greatly successful in effecting in their own country a national organization, with subordinate provincial and county organizations, expressed their willingness to unite in a great continental Federation, it was felt to be opportune and providential, and was consummated accordingly.



HON. JOHN WANAMAKER, LL. D.

In effecting the organization, every step taken was carefully considered. A Committee was appointed to draft a Constitution. This draft was largely fashioned after plans which had been successfully tried by other federated organizations, and a whole evening was devoted to its consideration by a

Committee of the Whole. When finally adopted, it was arranged to have a meeting of the Executive at as early a day as possible, when the Constitution would be reviewed carefully, and such additional arrangements suggested as might contribute to the harmonious working and efficiency of the Federation.

Among the principal features of the Constitution are the following: (1) It will seek to unite in some way all Societies working for the preservation of the American Sabbath. (2) Its object is to enable Constituting Societies, while preserving their separate organizations, to co-operate for the more effective accomplishment of the work which they have in common; such as (*a*) the promotion of national and international action in the interests of the weekly rest-day; and (*b*) the giving of united aid to any of the Federated Societies which might request such help. Subsequent consideration has led the officers to believe that the delimitation of territory should be a function of this Federation. (3) Provision was made for a Sunday Rest Congress at least every four years, by means of which interest in, and acquaintance with, the great question of the weekly Sabbath and its importance to citizens, the community, and the nation would be promoted. (4) It was also provided that valuable books or other publications could be published by such a Federation, which would be beyond the capacity of any one of the Constituting Societies.

FEDERATION EXECUTIVE MEETING.

The Executive of the International Federation of Sunday Rest Associations of America met in the Brick Church, Rochester, N. Y., on April 25th and 26th. The meeting was a most harmonious and inspiring one. Arrangements were made to delimit the territory of the different Associations so as to save the waste of means, the conflict of work, and to concentrate effort where it should appear to be most needed

or likely to accomplish the best results. An address to the public was adopted. The new Postmaster-General was memorialized to restore the rule which forbids money order and registry work in post-offices on Sunday. Arrangements were made to memorialize the Interstate Commerce Commission to inaugurate a system of investigation of the relation of Sunday work to the increasing number of calamitous railroad accidents. The Ontario Lord's Day Alliance was received as a member of the Federation, and the Rev. T. Albert Moore, its Secretary, was welcomed as its representative on the Executive. More mature consideration of the work of the Federation led to the suggestion of several amendments which it was believed would contribute to the harmonious co-operation of all the Societies. These amendments were, in accordance with Article IX of the Constitution, submitted to the different Societies in the organization, and adopted. The following is the

CONSTITUTION

OF THE

INTERNATIONAL FEDERATION OF SUNDAY REST ASSOCIATIONS OF AMERICA.

ARTICLE I.

NAME.

The name of the Federation shall be The International Federation of Sunday Rest Associations of America.

ARTICLE II.

HOW CONSTITUTED.

The Federation shall consist of all organizations whose object, in whole or in part, is to preserve Sunday Rest with its

privileges, and which vote to enter the Federation on the basis of this Constitution.

ARTICLE III.

OBJECT AND WORK.

The object of the Federation shall be to enable its Constituting Societies, while preserving their separate organizations, to co-operate for the more effective accomplishment of the work which they have in common; such as: (1) The promotion of National and International action in the interests of the Weekly Rest Day; and (2) The giving of united aid to any of the Federated Societies that may request such help.

The Federation shall endeavor to accomplish these objects (*a*) by means of a Lecture Bureau; and (*b*) by such other methods as may be adopted by the Executive, the Board of Management, or the Federation when in Congress assembled.

ARTICLE IV.

CONGRESSES.

A Congress of the Federation shall be held in each fourth year, at such time and place as the Executive shall appoint. A special Congress may be called by the Executive.

Each Federating Society shall be entitled to representation in the Congress by such delegates as it may appoint.

ARTICLE V.

OFFICERS.

The Officers shall be an Honorary President, a President, two Vice-Presidents, three General Secretaries, a Recording Secretary, and a Corresponding Secretary, who shall also be the Treasurer. Each shall continue in office until his successor shall have been elected.

Voting in any election of Officers shall not be confined to nominees.

ARTICLE VI.

EXECUTIVE.

1. The Executive shall be composed of the Officers and one member from each Federating Society not represented in the list of Officers, all of whom shall be elected annually by ballot by the Board of Management. Should a vacancy occur, the Executive at its next meeting shall have power to fill said vacancy, but always from the Federating Society which was represented by the person whose removal from the Executive caused the vacancy.

2. The Executive shall hold at least one meeting each year, at such time and place as it may appoint. Special meetings may be called by the President and Corresponding Secretary. Five members of the Executive shall form a quorum. Should any member of the Executive be unable to attend a meeting, he may, with the approval of the Society he represents, appoint a substitute.

3. The President and all Secretaries shall be a Headquarters Committee, of which three shall be a quorum, to have charge of Federation activities in the intervals between the meetings of the Executive and the Federation.

ARTICLE VII.

BOARD OF MANAGEMENT.

The Board of Management shall consist of the Executive and one additional member from each Federating Society, who shall be appointed by the Society he represents.

The General Policy of the Federation shall be determined by this Board of Management, which shall meet annually at such time and place as the Executive may decide.

Any five members of the Board of Management may demand a separate concurring vote on any question coming before the Congress, and in such case the vote of the majority of the Board of Management present and voting shall be necessary for the adoption of the motion.

ARTICLE VIII.

FUNDS.

1. The Headquarters Committee shall recommend to each Constituting Society the *pro rata* of the expense of the Federation, which it may arrange to pay.

2. All funds of the Federation shall be under the control of the Executive.

3. The accounts shall be audited annually by Auditors appointed by the Executive. The annual Financial Statement of the Auditors shall be sent to each of the Federating Societies.

ARTICLE IX.

AMENDMENTS.

Changes may be made in this Constitution on one month's notice by a two-thirds vote of the Board of Management, who may vote by mail through the Corresponding Secretary.

OFFICERS AND EXECUTIVE.

Hon. President: HON. JOHN WANAMAKER, President Philadelphia Sabbath Association.

President: REV. WM. S. HUBBELL, D. D., Secretary New York Sabbath Committee.

First Vice-President:[1] REV. JOHN POTTS, D. D., President Lord's Day Alliance of Canada.

General Secretary for Canada: REV. J. G. SHEARER, B. A., General Secretary Lord's Day Alliance of Canada.

General Secretary for Northern States: —— ————————, ————————.

General Secretary for Southern States: REV. EDWARD THOMSON, D. D., LL. D., Manager Sunday League of America.

Recording Secretary: REV. T. ALBERT MOORE, Secretary Ontario Lord's Day Alliance.

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[1] The Constitution provides for two Vice-Presidents, but no appointment was made for the second place.

Corresponding Secretary and Treasurer: REV. ALEXANDER JACKSON, Ph. D., Secretary Cleveland Sunday Union.

MRS. VARILA F. COX, Superintendent Sabbath Department, National W. C. T. U.

MISS M. O. WHITE, Field Secretary Woman's National Sabbath Alliance.

REV. WILBUR F. CRAFTS, Ph. D., Superintendent International Bureau of Reform.

REV. M. D. KNEELAND, D. D., Secretary New England Sabbath Protective League.

REV. T. T. MUTCHLER, M. D., Secretary Pennsylvania Sabbath Association.

REV. J. B. DAVISON, Secretary Wisconsin Sunday Rest-Day Association.

In the Constitution outlined above it has been sought to secure a co-operative Federation which would allow each Society to do its own work in its own territory in the way best preferred by it. No Society is to be responsible for the work done by another, and no joint work shall be engaged in until all shall have had an opportunity of agreeing with or dissenting from it. If any Society should decline to approve of any proposed movement, the Federation shall not attempt it as a Federation; but any Society or group of Societies in the Federation may undertake it, only it shall not be under the name or auspices of the Federation. The Union is a "Federation," not an "organization." And in making reports of the work done by the Federation, there must always be a distinct line drawn between all work by the Federation, and all work by individual Societies or groups of Societies. For the former, all Societies will be co-operatively responsible; for the latter, no Society shall incur responsibility except such as engaged in or gave their approval to it.

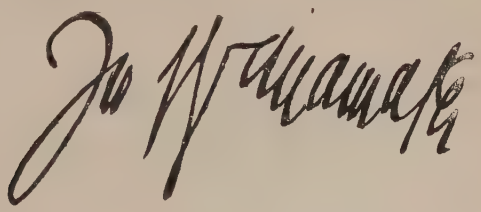
In delimiting the territory of the different workers, Dr. Thomson was given Kansas and Nebraska and all the States

south of Mason's and Dixon's line; Dr. Stanley was given all the rest, except New England, Pennsylvania, Ohio, and Wisconsin, the exception in the case of these being because they are already successfully cared for by local organizations. In assigning two such able men as Drs. Stanley and Thomson to this great territory, it was the earnest wish and hope of the Executive that they would organize every State in their respective territories, and thus attain and retain the administrative leadership of the moral forces of those great and growing States. Certainly, this subdivision of executive force should increase the effectiveness of the work. It is apostolic in conception, and, with the Divine blessing, will be prophetic of a larger and more substantial work for the American Sabbath.

This Federation is new. The representatives of the Federating Societies have taken great pains to obviate everything that might interfere with its complete effectiveness. Already modifications have been made with this object in view. And there may yet be discovered reasons why other changes should be made, and still others, and others; and after all has been done, the Federation may still be far from perfect. Everything human is imperfect. But it is a move in the right direction. The air is full of the Federation idea. Business corporations are uniting; Churches are uniting; and the tendency is towards still larger Unions, and these under the Federation principle. And why not? Should not the children of the kingdom learn a lesson from the children of this world? In union is strength. The Federation of the Societies at work for the Sabbath will tend to remove causes of friction, or to allay them where they have arisen. It will prevent waste of effort and means, by preventing the crossing of different Societies in the same fields. It will lead to larger movements, and give greater weight to national and international movements. And by delimiting territory, it will tend to more thorough organization and greater effectiveness of work. Then it will aid in the great movement for the union of all Christian workers, if

not all Christian Churches, in advancing the cause of righteousness and lifting up the whole race of men. For these and many other reasons, this Federation was organized, and it craves the sympathy and cordial support of the Christian and patriotic public. And if there is a little expense incurred in running it, that will be more than offset by the saving which it will effect.

"All your strength is in your union,
All your danger is in discord."[2]



[2] Longfellow.

I. PHYSICAL, MENTAL, AND MORAL RELATIONS OF SUNDAY REST.

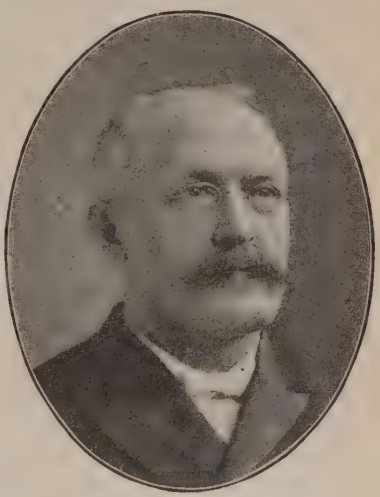
1. *Sanitary. Rev. T. T. Mutchler, M. D.*
2. *Ominous Social Phenomena. Rev. Alex. Jackson, Ph. D.*
3. *Life Insurance. Hon. John M. Pattison.*
4. *Crime and Criminals. D. J. Starr, D. D.*

THE SANITARY ASPECT OF SUNDAY REST.

REV. T. T. MUTCHLER, M. D.,

SECRETARY OF PHILADELPHIA SABBATH ASSOCIATION AND SECRETARY OF THE PENNSYLVANIA STATE SABBATH ASSOCIATION.

REST to the human body is as important as nourishment. The withholding of either weakens and debilitates, so that there is less power to endure service or to resist disease.



REV. T. T. MUTCHLER, M. D.

It has been found, upon careful investigation, and proven by experience, that the human body needs, not only the rest of the night, but, in addition, one full day's rest in every seven, that it may be in the best condition.

The process of repair may not be well understood, but the need of the same is well known. When we think of the youth whose body while growing has to be supplied with the repair needed to replace the tissues and nerve power that are exhausted by his active life, and in addition add enough to develop and build up his constantly increasing frame, and when we consider the importance of perfect development, we can see the imperative need of the weekly rest-day.

That the two hundred bones of the body should be regular, strong, and perfect in their growth, and the four hundred pairs of muscles should be developed properly, they should have nature at its best. Then, that active organ of the

human body, the heart, which contracts from 70 to 90 times per minute, about 5,000 times per hour (which is 120,000 times per day), and continues this regular work without a rest of more than a fraction of a second at a time, certainly needs some consideration in the question of rest. That this organ, so important to our life, may be able to do this exacting work, should not the developing heart have the benefit of the best physical system to sustain and support it? Then, the brain and nervous system, which in these days is put to such a strain, needs the weekly rest-day that it may develop and be able to furnish the nerve power, which has to do with the perfect action of all the organs of the human body.

While these facts are true of the youth in the process of development and growth, they are none the less true of the man in middle life who has the burdens and responsibilities of life upon him and has to endure the strain that results from long hours and exacting service.

Dr. Austin Flint is authority for the statement that "after repose the brain-cells have a certain size, configuration, and structure that may be called normal. Following severe and prolonged exercise or repeated stimulation of nerves, these cells are shrunken, and their borders become irregular. The nuclei especially are greatly reduced in size, sometimes as much as fifty per cent. But after a number of hours of repose the cells and nuclei will have returned to their original condition. In addition, fatigued cells show cavities emptied of nerve substance, that do not exist in resting cells."

When we consider the relationship that exists between the nervous system and every part of the body, we can understand how important it is to have these cells receive the rest that nature requires. Not only this, but every one of the hard-worked organs of the human body needs rest for repair and recuperation; and when the years have increased and decay has begun to mark the once strong and vigorous form, how important the matter of the needed rest-day becomes! Men awaken to its importance sometimes when it is too late,

while, if in earlier years and in the enjoyment of health, attention had been given to this important matter, what a lengthening of life would have resulted!

As the weekly rest-day is so important for the development and preservation of the body,—that man may be at his best and be able to do his best,—it is equally important that the body be able to withstand the attack of disease.

A well and strong body, that has been permitted to have the needed rest, can ward off disease and effectually battle against its approach, while a system that has been under the strain of long hours and has been deprived of needed rest, has much less power to resist disease. Hence we have the great number of sudden deaths among railroad and steamboat men, and others who are subjected to severe nervous strain and exhausting service, and diseases of various kinds are prematurely developed in many of these men, who, if the needed rest had been given, would have been well and strong, would have lived long and been a blessing to their families and friends; but, being deprived of that which is so essential to health, they yield to disease and death. This not only affects the men and their families directly, but in these days, when multitudes commit their lives to the care of men on land and sea,—engineers, pilots, and persons in other positions of responsibility,—how important a matter it becomes to every one that these men should be in the best physical condition possible—well and strong, with every faculty of mind and body at its best, ready and alert to carefully attend to the duties assigned, guard against accident, and protect from danger the multitudes committed to their care! An official bulletin, prepared by the Interstate Commerce Commission, shows that, during the last year, 9,984 persons were killed in railroad wrecks, and 78,247 injured; and during the last ten years 78,152 persons have lost their lives in railroad accidents. When the traveling public come to realize how important this matter is to them, and how the overworked muscle and brain and weary mind can not furnish as safe service as they would

if their weekly rest-day were given them, there will be a general demand that these men have what nature requires and what the men so much desire; viz., their weekly day of rest.

Not only is life thus endangered by this disregard for the physical welfare of employees, but a great number of wrecks can be traced directly to this cause. The damage and destruction annually of millions of dollars worth of property, besides damage suits, all of which make a great drain upon the resources of the companies and loss of large amounts of money to the stockholders, would have been avoided if the rest-day had been afforded the men, and their physical welfare had received due consideration.

When stockholders and managers of these great companies awaken to the importance of this matter, they will certainly see to it that this cause of wreck, ruin, and destruction of life and property shall be removed, and their employees have their needed rest-day.

It becomes a matter of grave importance to every one that we do what we can to preserve to every man this right, for ourselves as well as for these men and their families,—as individuals, refusing to make demands that necessitate Sunday service for others; as companies and corporations, refusing to deprive their employees of their needed rest-day; as labor men, who want shorter hours and are really interested in the welfare of their brother laborers, refusing to demand Sunday service of another, even though sacrifice and inconvenience is involved; and as Christian people, who should set an example for others, willing to forego any pleasure, endure any sacrifice and inconvenience, rather than be a partner in making a demand for Sunday service, which in many parts of our land has become nothing less than Sunday slavery, and results so disastrously to the physical welfare of men.

J. T. Mitchell

OMINOUS SOCIAL PHENOMENA OF TO-DAY ASSOCIATED WITH WANT OF SUNDAY REST.

Alexander Jackson, A. M., Ph. D.

There are several social phenomena of to-day that are ominous in the extreme. They have been frequently noticed in an incidental way; but they have not been carefully or scientifically examined, and what explanations have been suggested are superficial and unsatisfactory. Let us collate a few of these facts; and then seek for an explanation of them:

I. The Facts.

(*a*) There is the vast increase of insanity. There has been no opportunity to arrange statistics, but the fact that insanity has increased at an appalling rate is not to be questioned. Probate Courts and superintendents of asylums have echoed the statement. It is only too true.

(*b*) There is the vast increase of crime. We have no statistics more recent than those collected in the census of 1890; but they show that crime had increased up to that time at an immensely greater rate than the population; and it will not be questioned that the increase since 1890 has been even greater than it was previously. In 1890, Arizona had more than four per cent of its population in jail; Montana and Nevada had more than three per cent; Colorado, California, Massachusetts, Texas, and the District of Columbia had more than two per cent; twenty-five other States had more than one per cent; while the remaining fourteen States had less than one per cent. Of these more honored States, Iowa and North Dakota divide the honors as having the least criminality proportionate to population, and South Dakota follows her namesake closely. The rest of the fourteen, with less than one per cent of the population in jail, follow in this order: Vermont and West Virginia (equal), Nebraska, Wisconsin, Maine, Ohio, Minne-

sota, Delaware, New Hampshire, Indiana, and Mississippi (the last two equal).

A comparison of the census of 1890 with that of 1850 shows that crime had increased in the forty years at the following rate: in Alabama more than 3,400 per cent; in Texas, 2,900 per cent; in North Carolina, 2,400 per cent; in South Carolina, 1,900 per cent; in Indiana and Arkansas, 1,500 per cent; in Florida, 1,300 per cent; in Mississippi, 1,200 per cent; in Ohio, 1,100 per cent; in New Hampshire, 800 per cent; in Pennsylvania, 600 per cent; in Delaware and Virginia, 500 per cent; in Maine, Missouri. New York, Minnesota, and Tennessee, 400 per cent; in Illinois, Oregon, and Wisconsin, 300 per cent; in the District of Columbia, Maryland, New Jersey, New Mexico, Rhode Island, 200 per cent; while Connecticut, Louisiana, Massachusetts, Michigan, Utah, and Vermont came short of doubling their criminality in the forty years.

(*c*) There is the vast increase of accidents of a more or less disastrous character. According to *Public Opinion,* 57,500 lives are annually lost in the United States by accidents and injuries. "The death rolls of the railroads, industry in general, and disastrous fires, show that killing human beings is a common incident of life in this country." And the evil appears to be rapidly on the increase. Recently the Hungarian consul at Pittsburg took official notice of the frequent and large slaughter of his fellow countrymen in the mills and workshops of Pittsburg and neighborhood. The average losses in the mines of the United States are 1,500 killed and 3,600 injured. There were 64½ per cent more deaths of passengers in train accidents in 1904 than there were in 1903. It is said that the Interstate Commerce Commission has been moved to recommend the compulsory use of the block-signal system; but the nonuse of the block-signal system does not explain this appalling increase in killing passengers in railroad accidents. The real cause lies further back than the signal system.

(*d*) There is the vast increase in the amount of liquor con-

sumed, although there never was a time when temperance sentiment was so widespread and so strong. Official reports of the United States Bureau of Statistics show that the use of whisky has steadily increased from 1.01 gallons per capita in 1896, to 1.48 gallons in 1904, a gain in nine years of over 46½ per cent. The consumption of wine for the same period shows an increase of 100 per cent; beer, 18 4/5; all alcoholic drinks combined, 21 4/5. Coffee shows a per capita gain of 44.88 per cent since 1896; tea about the same. This shows that the use of the milder stimulants,—wine, beer, coffee, and tea,—has not been able to check the increasing use of spirituous liquors. The total revenue of the United States Government in 1904 from spirituous and malt liquor licenses, etc., was $184,893,474.

(*c*) There is the deluge of strong drugs and patent medicines, the consumption of which in such vast quantities is one of the most alarming factors in the problem of modern life. Many of these drugs are more dangerous than any liquor sold over the saloon counter; and many of the patent medicines have more alcohol than any alcoholic liquor.

(*f*) Then, there is the widespread degeneracy, which is more and more pressing itself upon the attention of thoughtful men. We have been told that it was with considerable difficulty enough young men could be had to pass the medical examinations to make up the little army necessary to fight Spain in Cuba. And yet our boys and young men were volunteering by the million. Our country was settled by the best blood of the best races; and the blending of these ought to have given us a race of young men and maidens the perfection of manly and womanly development. Instead, we have widespread degeneracy.

What does it all mean?

II. The Explanation.

(*a*) The American people are living on high pressure. It is doubtful if any nation ever was so high-strung and so

intense in all its life as ours. This being the case, on simple sociological grounds no country has ever had so much need of the old-fashioned, quiet, reverent Sabbath rest.

(*b*) But with us it has come to be that Sunday has about as much mental and nervous strain as any day of the week. There is no criticism of concerts, games, entertainments, excursions, social parties, etc., etc., as things bad in themselves. It is only that, when practiced on Sunday, the benefits from the quiet, reverent rest-day are lost to the people, and there is consequently a premature exhaustion of vitality and nervous and mental power. Even those who wish to keep the day in quiet are not allowed to do so by the intrusion of Sunday newspapers, Sunday traders, Sunday excursions, and Sunday sports. All this lands in nervous and mental exhaustion. The person is "run down," and in the strain of business or social life a "bracer" is called for; or, if too conscientious to use liquor, he falls back on some drug or patent medicine which may be more dangerous than any alcoholic liquor. The time comes when the bankrupted brain and nervous system succumbs to some deadly disorder or collapses in insanity or nervous impotency.

(*c*) As showing the relation between a quiet and reverent Sabbath and law-and-order, I quote the following significant comment from the distinguished French statesman, Comte de Montalembert: "Men are surprised sometimes by the ease with which the immense city of London is kept in order by a garrison of three small battalions and two squadrons, while to control the capital of France, which is half the size, forty thousand troops of the line and sixty thousand national guards are necessary. But the stranger who arrives in London on a Sunday morning, when he sees everything of commerce suspended in that gigantic capital in obedience to God; when in the center of that colossal business he finds silence and repose scarcely interrupted by the bells which call to prayer, and the immense crowd on their way to church,—then his astonishment ceases. He understands that there is another curb for

a Christian people besides that of bayonets, and that where the law of God is fulfilled with such solemn submissiveness, God Himself, if I dare use the words, charges Himself with the police arrangements."

(*d*) As indicating a similar close relation between a quiet and reverent Sabbath and the morality of the people, the following may be quoted: The Registrar-General for Scotland tells us that there is four per cent of illegitimacy in London with all its badness; but thirty-two per cent in Milan; thirty-three per cent in Brussels; thirty-five per cent in Munich; forty-eight per cent in Paris, and fifty-one per cent in Vienna,—or nearly one thousand per cent more illegitimacy in cities where the Sunday is spent in sport or work than in the greatest city in the world which honors the Sabbath to that extent that it will not allow the publication of a newspaper or collect or deliver mail on that day.

(*e*) The investigations of Messrs. Imbert and Mestre, two French scientists, have shown that accidents occur most frequently to workmen late in the afternoon, and are least frequent in the morning. This indicates that accidents are largely the result of the workmen being tired. Science also advises us that as nature demands sleep when the person is tired, a part of the mental faculties, or a section of the brain, may take a nap longer or shorter, as the case may be, while otherwise the man is apparently wide-awake. The part of the brain that has been most strained calls for and takes some of the needed rest. Thus the capacity of hearing sounds or of distinguishing colors may be asleep, while the man is otherwise awake. Many of the mistakes of railroaders, in the last analysis, may be thus explained. It can not be conceived that any man with hundreds of lives and valuable property in his charge would carelessly disregard the ordinary safeguards of the road. If the man behind the gun explains the victories of certain crews or certain armies, it is equally true that the Sabbathless man in charge of railroad trusts explains the failure of railroad appliances to prevent accidents. Two reports

from Europe strengthen our contention that lack of Sunday rest is a great cause of the calamitous accidents which have been so frequent. After the International Congress on Sunday Rest, which was held in Brussels in 1897, the government of Belgium proceeded to reduce all freight trains until, at the present time, there are 2,227 less on Sunday than on other days. As a result of this cessation of freight traffic on Sunday, there has been a reduction of 54 per cent in the accidents occasioned by the fault of railroad employees. While in the United States one passenger in 2,316,648 is killed, there is only one passenger in 8,461,309 killed in Great Britain. English railways carry twice as many passengers annually as those of America, but only one-tenth as many of these passengers are killed or injured. In 1904, 10,000 people were killed on American railroads and 75,000 injured; but on English railroads there were only 1,150 killed and 6,785 injured. Sunday rest for railroad men in Belgium and England gives the railroads, the passengers, and the employees a larger immunity from calamitous accidents. If calamitous accidents would be reduced 54 per cent, the sooner our railroads adopt Sunday rest as a principle in railroading, the better. It would save more lives and property from accidents than all the mechanical devices that ever were invented.

(*f*) But there is still another principle involved. No fair-minded observer will question the great influence of the Christian Church in building up character and educating moral principle. This education is largely done through the public or private services on Sunday, Sunday-schools, Young People's Societies, and other Christian agencies. In proportion as a man is conscientious in observing the Sabbath as the Lord's Day, and attending the services in Church as meeting with God, will he be conscientious and reliable in ordinary life. The presence in church of persons who use it for dishonest purposes, no more impairs the truthfulness of this principle than does the forgery of a bank-note impair the worth of the standard currency. This being the case, it is a

fair deduction that those who neither observe Sunday nor attend on the public Christian services of worship or work, must deteriorate in moral character. Universal experience corroborates this deduction. Those who are faithful in taking advantage of the means of grace, improve in character, other things being equal; and those who use Sunday the same as other days, and are never found in attendance on Church, deteriorate in moral character. A man who is not faithful to his Divine Maker can not long remain faithful to his fellow-man.

Back of all the ominous phenomena which is exciting the alarm of thoughtful men, is the wholesale degradation of the Sabbath. That may not be all the explanation, but no explanation will satisfy that leaves it out. The want of Sunday rest exhausts the vitality; stimulants are resorted to; the exhaustion becomes bankruptcy, and the man yields to physical or mental disease. His children, too, inherit impaired constitutions and distorted organisms. The want of Sunday rest also means the loss of regular Church privileges; and there is a corresponding loss of moral character. The man may not become openly vicious, but he is not as highly conscientious as he who has been regularly taught from Sabbath to Sabbath to recognize the constant presence of the All-seeing One. Then, too, the want of Sunday rest means such exhaustion as compels tired nature to steal snatches of needed rest for exhausted faculties or functions, and these impair the reliability of the operator. In fact, no man can be an efficient officer who does not honor the weekly Sabbath. We unhesitatingly insist that, in this matter of Sabbath observance, the man who is most faithful to his spiritual obligations will be found most efficient and faithful to the duties and responsibilities placed upon him by his fellows.

III. WHAT IS TO BE DONE ABOUT IT?

That is the main question after all. Statesmen and political economists on the Continent have been so impressed by these and other considerations bearing in the same direction, that

they have been trying to restore Sunday rest to their respective peoples, and this without respect to its religious relations. Eleven European countries[1] have, within the last dozen years, placed laws on their statute-books with this object in view. Last year, the Government of Spain, acting under authority of a law passed by the Cortes,[2] inaugurated a national plan for restoring Sunday as a rest-day to the people, and, curiously, in their first practical application of the law they forbade bull-fights and the publication and sale of newspapers on Sunday.[3]

In many cases, public-spirited citizens have not waited for the Government to act. In Marseilles, France, the newspaper proprietors and editors came together, and after conference determined to try the experiment of having no Sunday issue of their newspapers. After three months' trial, all parties were so satisfied with the situation that, on last May,[4] they agreed to permanently discontinue the publication of Sunday newspapers, and to-day Marseilles has no Sunday newspaper.

Surely, surely our American business men are not all so lost to the principles of the higher manhood that they will continue a course which is so threatening to all that is best in the life of the nation! At least one large Insurance Company[5] is planning to recognize these principles. It is arranging to place a question in the interrogatories of candidates for insurance, and if a man is found to be working regularly seven days a week, he will be refused insurance. There is no doubt that the time is coming when, from simple self-preservation, it will be insisted that every worker shall have

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[1] Not including Great Britain.

[2] The National Parliament of Spain.

[3] It is an unfortunate circumstance that, in response to the clamors of the populace, the authorities have felt compelled to rescind the action forbidding Sunday bull-fights.

[4] 1904.

[5] Union Central, of Cincinnati.

one day of rest each week, and when the day will be so safeguarded from mental and physical dissipation that it will afford real rest and refreshment to tired men.

Alex. Jackson

SUNDAY REST AND LIFE INSURANCE.

HON. JOHN M. PATTISON,

PRESIDENT OF THE UNION CENTRAL LIFE INSURANCE CO.

I AM glad that this International Sunday Rest Congress has passed a resolution, asking the Life Insurance Companies of the United States and other countries to have a scientific investigation made of the influence of Sunday work in shortening life, and that this should be recognized in the examinations.[1]

HON. JOHN M. PATTISON.

The Life Insurance Companies have been fully alive to the effect of the habitual use of alcoholic liquors, and especially the intemperate use of them, in the shortening of life. They have, too, been very careful in discriminating against persons employed in extra hazardous occupations, though some of the less conservative Companies during the past few years have dropped all discrimination in the matter of occupation. This was done, not because they thought there was not an extra risk, but because they believed

[1] Page 460.

that the additional loss incurred would not be sufficient to materially affect the average.

Life Insurance in the United States is comparatively of recent growth. It has been during only the last twenty-five years that it has grown to such magnitude that it now leads almost every other kind of business, and surely in the protection of the now nearly five million families, with a total of ten billions of insurance,[2] it has become a business of the greatest importance. People hitherto have not been very discriminating regarding the subject of Life Insurance. They have had such faith in it and its management, and justly so, that they have not considered the necessary details nor the factors that may increase or decrease the cost of their insurance. But the public are becoming more intelligent on the subject, and as they advance they will want particulars as to the management of their Company. The managers and actuaries, especially the former, have been so intent on securing an increased amount of new business that they have not, perhaps, given enough consideration to the incidental things that might add to the longevity of the risks. But the policy-holders, who virtually make the Company and to whom belong the millions of dollars of assets, have the right to insist on such prudent management as shall protect the better-living policy-holders from being wronged in the interests of the less careful livers.

I have called the attention of our own Medical Directors to the subject, and they are both in sympathy with a day of rest. In printing new blanks we shall most likely insert questions to cover this, to be answered in the examination. One of our Directors has suggested the following:

"Are you ever employed overtime, doing extra or night work, or working Sundays full or part time? Give full particulars."

The answers, if truthfully made,—and answers in medical

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[2] This does not include more than ten million policies of Industrial Insurance.

examinations are nearly always in strict accord with the facts,—would give us the data desired.

It must be borne in mind that Life Insurance is based on the mortality tables, which are now recognized by the courts and by all scientific insurance men as being absolute, so far as the expected mortality is concerned, and the charges for insurance, the rates and premiums, are made to cover this mortality and an amount additional sufficient to cover all necessary expenses. It goes without saying that if any very large number of members do not live out the average, this will make an increased cost to the remaining members, or, as it is understood in Insurance Companies, their profits will be less; hence the actual cost of insurance to all the remaining members will be increased. It is understood, and is a fact, that all Life Companies base the premiums on the expected loss, while the actual loss, if the insured persons are properly selected, is always less than the expected; hence the charge, or premium rate, is always in excess of the amount needed, and thus by the mutuality of the contract, this excess belongs to, and should be returned to, the policy-holders. Some Companies keep this for a period of years, and then distribute it; others distribute it yearly.

In the future success of Life Insurance, much will depend on the care in the selection of risks as well as the investment of the assets.

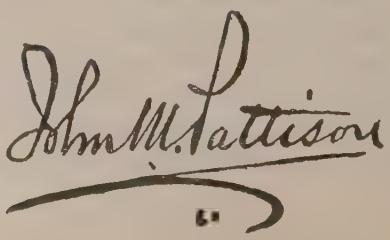
The matter of making special examination as to whether an applicant for insurance takes a full rest-day, at least one day in seven, and how this rest-day is spent, I think, has never been placed in any of the blanks, although I believe it should be done.

If an applicant came to us for insurance, and we knew he was working seven days a week, we should refuse the risk, unless such excessive work was only temporary. I think it will be admitted as a fact that the large policies held in the cities are, as a class, much more hazardous than insurance in the country or villages; and my observation, without any sta-

tistics on the subject, leads me to believe that one of the causes of this is the fact that these men of active business affairs, or many of them at least, keep up a partial interest in the business on the Sabbath, and many of them will have special business appointments for that day. All such extra work, or the want of an absolute rest, must have an effect on their length of life. The mind and the body thus used must lose their vigor and strength, and, without the opportunity that a day of rest would give for recuperation, the life will necessarily be shortened; when disease comes, it will find an easy prey.

President Roosevelt refers in his late message, very properly, to the overwork of employees on railroads as a probable cause of accidents. Possibly in some future message he may suggest an absolute cessation of business on Sunday, not only as to Sunday excursions, but of all traffic on that day. The business of the country would doubtless soon adjust itself to this change; its interests would suffer but little, if any; and the people, particularly the employees, would be greatly benefited. The recent investigation by the French scientists, Messrs. Imbert and Mestre, shows that the accidents in the various trades are most frequent late in the afternoon when the workmen are somewhat weary, and less in the morning than at any other time. These investigations teach the necessity of rest, even during a day's work, and indirectly prove the necessity of an entire rest at stated periods.

If an ordinary piece of machinery will last longer and be of greater service by having a rest one day in seven, certainly the finest and most intricate piece of machinery, one that could only have been made by a Divine hand, needs, for its longevity and greatest usefulness, periods of rest.



THE RELATION OF SABBATH OBSERVANCE TO THE PREVENTION OF CRIME AND THE REFORMATION OF CRIMINALS.

D. J. STARR, D. D.

CHAPLAIN OF THE OHIO STATE PRISON, AND SECRETARY OF THE NATIONAL CHAPLAINS' ASSOCIATION, NATIONAL PRISON CONGRESS.

ALL prison reform is based upon the laws of *recoverableness* and *prevention*. As prevention is better than cure, the drift of reform efforts, which at the beginning was mostly in the work of recovery, is now toward the work of prevention. Formerly the State concentrated its forces to punish the criminal; it now seeks to reform him.

DAVID J. STARR, D. D.

Sabbath observance has to do fundamentally with both prevention and recovery.

That Sabbath desecration and the prevalence of crime are interrelated is proven both by reason and experience. Where Sabbath desecration prevails, there crimes abound. When the Sabbath is observed, crimes diminish.

Society is the great incubator of human character. As the hatching of the egg depends upon the temperature of the incubator, so the conditions of society largely determine the moral character of its progeny. There never was, and there never will be, a Sabbath-breaking community without crimes against property and person, and in every Sabbath-keeping community the rights of property and person are relatively sacred and secure. The subject of a

legal execution for murder, while standing on the scaffold and beneath the gallows, undertook to give a warning to others by his own sad fate. He said that the first step in his career to destruction was Sabbath-breaking. Sabbath desecration was the door that led to all his other crimes.

This is as true of communities as of individuals. There is a history of two neighborhoods in a New England State, one of which consisted of six families and the other of five families. The six families kept no Sabbath. In time, five of these families were broken up by separation of husbands and wives; in the sixth family, the father became a thief. Eight or nine of the parents became drunkards, one committed suicide, and all came to poverty. Of some forty or fifty descendants, fifty per cent are known to be drunkards, and gamblers, and dissolute. Ten per cent of the descendants have been in State prison. One was killed in a fight. Some are in the almshouses. Only one became a Christian, and he not until he had wasted his life by dissipation.

In the other community were five Sabbath-keeping families, and they were all prosperous. Twenty per cent of their children are consistent Christians. One is a minister, one a missionary in China, and all are good citizens. The neighborhood is free from crime. None of these descendants has become a pauper; but, on the other hand, every one has accumulated property, and the old homesteads are still in the hands of the descendants of these Sabbath-keeping families.

Duplicates of these two communities have passed under the observation of mankind everywhere. What would real estate or civic life be worth in Sodom?

I have had a large experience with criminals of all kinds, and, while not collecting detailed statistics, a distinct impression has been made on my own mind that nearly all, if not all, criminal careers commence or are associated with Sabbath-breaking; and I am confident that investigation will fully justify this impression. The Sabbath-breaker is deprived of the moral and religious influences and associations which have

had so influential and beneficent a part in the making of the best characters. The associations of a Sabbathless career are usually inimical to virtue, and to the practices and pursuits which tend to build up a pure and honorable character.

The best police regulation any community can have, is Sabbath observance. The reasons for, and proofs of, this statement are open to observation, and do not require to be stated here. Laws in morals are as inexorable and are as certain of self-execution as are laws in physics. The acquired habits of parents become heredity in their offspring.

Every vice and every form of crime find parentage in Sabbath desecration.

Every virtue and all desirable culture find parentage in Sabbath observance.

"The soul of improvement is the improvement of the soul."

Disregard of the Sabbath in the army and navy, on railroads and steamboats, in city and in country, in the home and in the prison, is fearfully demoralizing and alarmingly productive of crime and disaster.

David Judson Stam

II. INDUSTRIAL RELATIONS OF SUNDAY REST.

1. *One Day in Seven. John Weaver Weddell, D. D.*
2. *The Right of Workingmen. Hon. George E. McNeil.*
3. *The Scottish Sabbath and Workers. Alex. Findlay, Esq., M. P.*
4. *The Benefits of Sunday Rest. Dr. Emile Neumann.*
5. *The Poor Man's Pet Lamb. Rev. T. T. Mutchler, M. D.*

ONE DAY IN SEVEN.

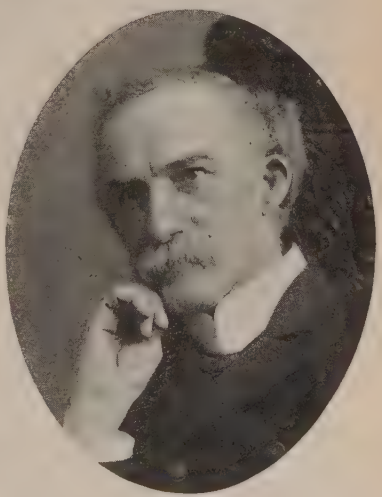
JOHN WEAVER WEDDELL, D. D.,

CINCINNATI, OHIO.

"A Sabbath well spent
Brings a week of content,
With Joy for the toils of to-morrow;
A Sabbath profaned,
Whatever may be gained,
Is a sure forerunner of sorrow."

So, YEARS ago, sang Sir Matthew Hale, jurist and Christian; right with God, and so right in his dealings with man.

There is no other way to do right than to *be* right. Keep God's higher laws, and you keep all lower laws. God said, when He made the world and all that is in it and set things agoing, "It is good." Keep with God, and it is still good. Break with God, and all things are bad. The Ten Commandments are writ, not simply in the Book, but in the hearts of men and in the constitution of things. God, who made us, knew what was best for us, and, He says, not simply for His glory but for our good: "Keep My Sabbaths, My pauses for rest,—one day in seven."



J. W. WEDDELL, D. D.

Nations do well to heed it. France thought to make it one day in ten,[1] and she failed and was compelled to acknowledge

[1] In 1763.

the failure. Industries can not afford to ignore it. Rails need rest; wheels need rest; belts and pulleys need rest; and if we break the law through stupidity or heedlessness, God's judgments are presently upon us in what we call accidents, with loss of property, and often more terrible loss of life.

Individuals can not break this law with impunity. Lessened vitality, loss of nerve and grip, together with a general letting-down of the mental and moral tone, invariably accompany a break of this law of the Eternal. "One Day in Seven" is placarded high and clear before the eyes of men. And he who disregards the meaning brings confusion and destruction, presently, into both his own affairs and the affairs of those with whom he has to do. . . . .

We call this God's Day. And such it is,—a day of worship. We need to stop occasionally and meditate upon our origin and destiny; to put a Selah passage in the sometimes hurried and harried psalm of life. That surely is not time lost or wasted which is taken for rest and reflection, whilst we lift our thoughts above the petty cares and divisions of the work-a-day world, and fix them, in poise and balance, upon that which is infinite and eternal. Our Maker and Judge certainly deserves this reverent pause in the midst of the days, and there is that within us, deep and sacred, that prompts us to it.

But it is also man's day! This perhaps most of all. For Jesus said, "The Sabbath was made for man, and not man for the Sabbath."[2] That is, it is not merely for worship, but for rest,—man's day. Then, what shall we do with it? Why, certainly keep it for the good purposes to which it was dedicated. What would you think of a man who, being given a vase, should take it rudely and roughly to the cellar to bring up coals in it? That would be a desecration and speedy destruction of the delicate vase meant for comfort and beauty. So is it with foolish mortals who take the day, given to them

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[2] Mark ii, 27.

for quiet and rest, and fill it full of boisterous mirth and riot, and load it down with dull and heavy secularities. Presently they have lost this privilege,—they have broken the vase. But take the beautiful urn, ours for our highest good, set it in the midst of the crudities and carnalities of the week, laden with sweet flowers plucked by the way, and it gives joy and fragrance to all that are in the house. Keep God's Day. Keep it for its high and holy and beautiful purposes.

There is still a third use for one day in seven,—a use that we can illy dispense with. When Jesus asked, "Is it lawful to do good on the Sabbath days?" and then followed up His query with a work of practical beneficence, He placed His sanction upon the employment of this day for the helping of our fellows, particularly in moral and spiritual ways. In the arrangement of things in our modern, social, and business life, it has come to be the one day set apart among the people for word and work of well-doing. It is here that all the labor for the good of our fellows is performed that relates to preaching, teaching, Church work, mission work, Sunday-school work, and much other services in the domain of charity and Christian beneficence. These labors are not confined to Sunday, but they are mostly performed upon that day; and it is plain that, if this special portion of time is made like all others, the people will be deprived, both for giving and taking, of their chosen and time-honored day of mercy and kindness. And mercy and kindness, in the natural course of mundane events, will run scant among the children of men.

We need one day in seven, therefore, for rest, for reflection, and for relief. Three uses we would put it to,—the cessation of accustomed labor, the quickening of the higher spiritual life, and beneficent moral endeavor in behalf of mankind. Whether it be the Sabbath, which is Creation's day, or Sunday, which is Redemption's day, is not specially considered here. The main and essential thing is one day in seven, set apart as necessary to our betterment and ultimately to our very existence. Look back, along the line of history, and wherever

men have made true progress and growth, you see this day honored and kept. On the edge of a pit's mouth in a decent community of England there is what they call the Sabbath stone. It was made by the trickling of impregnated waters across the slant opening of the shaft, and then in the ever-recurrent white lines you read the record of the days when the miners rested and let the stream run clear. "From here," they said to one of our travelers abroad, pointing through the city's smoke and grime, "you can see Durham Cathedral on the Lord's Day." Let us clear our skies a bit, one day in seven, that men may see the steeples, and, up beyond the steeples, God's blue heavens.

I see the workman putting aside his pail, the carpenter his plane, the sewing woman her needle, the merchant his ledger, the lawyer his brief. One universal sigh of relief goes up that is very like a prayer, both of supplication and praise, to Heaven. The day of rest, one day in seven, has come, and tired humanity seeks wholesome recreation and relief. And just as, in the cool of the day, the early children of the race heard their Creator's voice in the thickets of the Garden, so here, in the sweet refreshing of these hours of rest and worship, a vision and a voice is given that saves the race from utter collapse, and gives new hope and courage for the morrow. So fare we pilgrims onward, much helped by one day in seven,—the kiss of God upon the brow.

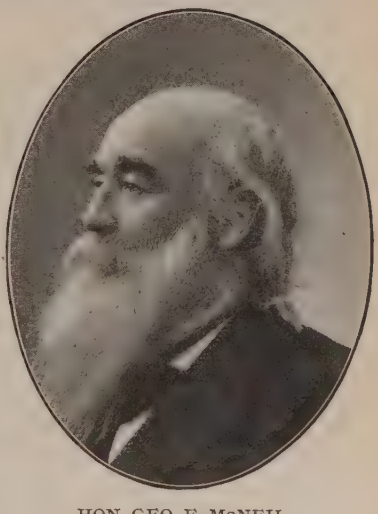
Jno. Heaven Waddell D.D.

WORKINGMEN MUST SECURE SUNDAY REST AS THEIR RIGHT.

HON. GEORGE E. MCNEIL,

GENERAL MANAGER OF THE MASSACHUSETTS MUTUAL ACCIDENT ASSOCIATION; COMMISSIONER ON UNIFORM LAWS (MASSACHUSETTS); FORMERLY NATIONAL PRESIDENT OF THE INTERNATIONAL WORKINGMEN'S UNION, ETC.

REST is our greatest need,—rest from the toil and care of the laborer's daily life; rest from the rush and push and frenzied haste of the men of commerce, trade, and giant enterprise; rest from the fevered glare of extravagant social functions; rest from the insane greed for wealth and power; rest from the increasing thirst for abnormal pleasures.



HON. GEO. E. MCNEIL.

The time has come to cry, "Halt!" The pathways of life are made dangerous by the electric speed of the onrushing mob. We cry "Halt" to the Babel of Wall Street, and "Halt" to the Babel of the Bowery; "Halt" to the vicious pleasures of Newport and Fifth Avenue, and "Halt" to the equally vicious pleasures of the Red-light District.

Our haste is not progress. It is easier to slide down the icy hills of abnormal pleasure than to climb the mountains of golden opportunity.

The rest-day, the one day of seven that should be sacred to the rest of body and mind and to the activities of our moral attainments and spiritual inheritance, is more and more pro-

faned by compulsory, unnecessary labor, and unnecessary demoralizing pleasure-hunting.

The pursuit of happiness "is a God-given privilege," the natural right of every human being; but pleasure-hunting is not a pursuit of happiness. Crowding and crushing are not restful to body or mind; and drunkenness and gambling are but the fascinating illusions of a degenerate mind. The pursuit of happiness is invigorating; the pursuit of pleasure is weakening.

Insane asylums and prisons must multiply, and poverty and pauperism increase, in the ratio of the increase of the power of fashion and passion to break down the safeguards of civilized life.

The extravagant rich set the pace. They are the dangerous class, because they are the demoralizing and degenerate class; they know no rest. The society woman and the hobo are brother and sister, not only as children of the common Father, but they are brother and sister in the selfishness that begets contempt for manual labor; and they are rewarded with the same reward,—the reward of imbecility that substitutes ennui for rest; they are weary from idleness.

The rest-day has stood as a barrier against the enslavement of the laborer. The laborer of the United States is paid more than the laborer of Continental Europe, not because he produces more than his European brother, but because he is a more expensive—that is, a more civilized—human being. Wages, or income, are governed more by the habits of thought and of life, the liberty and opportunity of environment, than from any other one cause. The lower the class of amusements, the lower the wages; the lower the morals, the lower the wages. Chinese habits of thought and habits of life mean Chinese wages. Paganism means cheap labor; Christianity means dear labor.

Habits of thought and habits of life are affected favorably by leisure. Idleness is not leisure; leisure is the time and opportunity of contact with others, with books, lectures, etc.

The habit of dressing better on the rest-day than on the work-day (the Sunday suits of clothes for family and self), means wages that will pay for the extra clothes. Sunday rest-day means wages that will pay for seven days' food with six days' wages.

Every step towards breaking down the observance of Sunday is a step towards lower wages.

Ira Steward said, "Wages, like water, seek the lowest outlet."

The tendency downward must be stopped, and every possible step must be taken for the uplifting of the standard of wages. Standard of wages means the maintenance of the standard of the life of the great body of the people, indeed of all people.

The men who have submitted to the demands for Sunday labor have submitted to a reduction of wages, whether they know it or not. They are lowering the standard of wages; they are lowering their own physical, mental, and moral standards.

The occupations into which the evil customs of Sunday work has come have suffered, and will suffer more, through the operations of natural economic law.

The American Federation of Labor, composed as it is of all the religious and non-religious bodies of men, has set its face in favor of one day of rest in seven.

Our demand is, that the rest-day, called the Lord's Day, be made sacred to the "good of the brethren," and not to any selfish satisfaction that puts a burden upon another. It is easier to protect the day that the laws and customs of the more advanced nations have established than to create a new "day," after that which we have had is lost to us.

Our liberties, opportunities, and privileges are stolen from us by subtle methods. Every invasion of our rights means that the next invasion will be more easily accomplished.

Those who are professed Christians, and those who are not, but who believe that this life is but the prelude to a grander

life through the eternal years, should demand the preservation of the Lord's Day for the best economic and civic reasons, and also that it may be preserved as a day of preparation for that heavenly rest of Divine activities into which we hope to enter.

"It is lawful to do good upon the Sabbath," and I trust we do not desire a return to the days of burdensome exaction when the Sabbath, or when the Lord's Day, was made unnatural and oppressive, and against which the Carpenter of Galilee protested by His acts. Let us in our acts remember that it is not lawful to do evil on any day. Remembering that "the Sabbath was made for man," let us also remember that *all things* were made for man, and for man's best use, and not for his perverted use; that the spirit of the Sabbath and the Lord's Day are one; namely, the spirit of love, liberty, and peace.

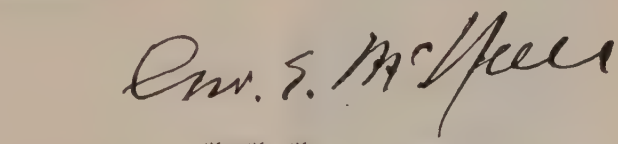
If we but teach this, by our acts as well as by our words, we will lay the ax at the root of the tree, and strike at the power of Mammon, manifest in the aggregate wealth that seeks to dominate all things for its own selfish purposes.

The best there is, is not too good for man, and we should not attempt to prevent the dwellers in the tenements from the opportunities of seeing something of the beauties of nature which the Lord has so bountifully provided. If we cramp and crowd humanity; if we oppress the poor; if the work-days are barren of all that tends to uplift the soul; if parks and innocent pleasures are not a part of the work-day life,—the Lord's Day is theirs to enjoy all that brings health and happiness.

To protect the Lord's Day, we must protect the humblest from the conditions that tend downward. We must abolish tenement-house conditions. Better two Sundays, two rest-days, one for those pleasures that make for home life and civic life, and one made sacred for the contemplation and enlightenment of our spiritual natures; and the first step in this direction is to demand one day of rest in seven.

The spirit of the Lord's Day commands us to demand that

the invasion of our rights to rest, to leisure, and to all that makes for righteousness shall cease, and that more rest, leisure, and opportunities shall be secured for all; then may we say with the Prophet, "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath set me to heal the broken-hearted, to preach deliverance to the captive, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord."



THE SCOTTISH SABBATH AND ITS EFFECTS ON THE WORKERS.

PROVOST ALEX. FINDLAY, J. P., M. P.,
MOTHERWELL, SCOTLAND.

IT is a matter of considerable interest to me that I am privileged to address this Congress in the city of St. Louis. This is not my first visit to the city. It is just thirty-one years since I left St. Louis, after having been a worker in it for some two and a half years. You may imagine with what feelings I have looked upon the great changes in the city: its marvelous growth, its multitudinous evidences of enterprise, all culminating in this wonderful World's Fair. And it is especially pleasing to find that there is enough respect for the Christian Sabbath in these times and among these princely business men to secure that this great Exposition should be closed on Sunday, and that they should even have provided accommodations for this Sunday Rest Congress and made an appropriation for its necessary expenses.

Having had the privilege of visiting other parts of the

world, and having cultivated the habit of observation, I am enabled to speak with some emphasis as to the influence of the Sabbath on workers. And in speaking of workers, I would include the employer as well as the workman as needing the physical and spiritual benefits of the Sabbath. If men and women are to maintain the best vigor of body and mind, and wield the best influence on others, they must cultivate the weekly rest-day both as a day of physical recuperation and of spiritual culture.

ALEXANDER FINDLAY, M. P.

Scotland has been pre-eminently blessed in the reverence her people have shown for the Christian Sabbath. Some have thought it quite the thing to criticise the strictness with which the Scottish Sabbath has been observed. It seems to them an absurdly extravagant claim that on the Sabbath nothing should be done but attend public worship, or engage in reading the Divine Word, and generally cultivate the spiritual side of the character. But I do not hesitate to say that that kind of a Sabbath has been a great blessing to Scotland and her sons and daughters; it has elevated the character, refined the spirit, and put backbone into the people, and generally made for progress on the best lines.

It is true, and much to be deplored, that in recent years, even in Scotland, the running of street-cars and, to a limited extent, of railway trains, has resulted in a visible lowering of the reverent tone on the Sabbath, and has given an impetus to pleasure-seeking that has tended still more to secularize the day. These matters have given much concern to our Church courts, and several associations have been at work

to help to counteract this spirit of indifference and these drifting tendencies in regard to the manner of spending the Sabbath.

Along with the Rev. Mr. Smart, of Dundee, I have been privileged to act on the Sabbath Observance Committee of the United Free Church of Scotland, and attend here as a delegate from that Church; and I have been further honored in being appointed to act at this Congress as the deputy of Mr. Robert Mackintosh, the veteran Secretary of the Glasgow and West of Scotland Sabbath Observance Association. Mr. Mackintosh has been for fifty-five years,—or since the organization of the Glasgow Workingmen's Sabbath Protective Association,—actively interested in the work. For the first twenty years of that Association he was its efficient President; and for the past thirty-five years he has been its Secretary, and has kept a vigilant eye on everything that threatened to secularize the Sabbath. He has also done excellent service, by Parliamentary and municipal petitions and efforts in many different directions, to safeguard the Sabbath for the workers of Scotland.

That these efforts have had beneficial results is evident from the reports obtained from various parts, and specially from an exhaustive inquiry made in 1902 by the Established Church of Scotland, which brought out the fact that a great improvement had been made in recent years in minimizing Sunday labor, especially in steel works, blast furnaces, etc., in which a large proportion of the employees had previously been engaged on Sundays. The evidence also showed that there was a growing desire to reduce in every possible way the number of men employed on Sunday, and that the result has been beneficial to the workers and all concerned.

In Scotland all saloons are entirely closed from 10 P. M. on Saturday till 8 A. M. on Monday. And this is not merely the law,—it is the actual and universal practice. For a saloon to be open on Sunday in Scotland would be a startling wonder that would excite the indignation of the whole country from

John O'Groat's to Land's End. No; law is enforced in Scotland, and the saloons are actually closed on Sunday.

Then, nearly all industrial concerns close about noon on Saturday, so that all workers have opportunity for recreation, and this greatly aids in the better observance of the Sabbath. With the saloons closed from 10 P. M. Saturday, and the Saturday half-holiday for recreation, Scotland is specially favored in the battle for a rightly observed Sabbath.

The Sabbath rightly used not only contributes to the upbuilding of the body and mind, but it contributes an experience of happiness and social joy that can not be obtained from any other source. One of our workers of to-day expresses the thought in the following beautiful lines:

"Hail, day of rest and holy calm,
A Scottish Sabbath morn;
Unto the weary soul what balm
Upon thy wings are borne!

No labor mars the hallowed day,
The busy toilers' rest;
Divine command, sweet to obey
To all with work oppressed.

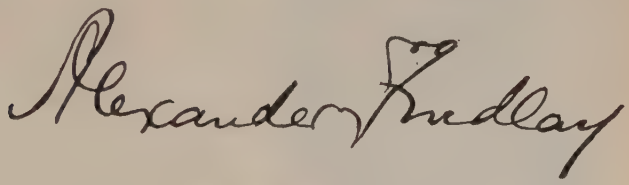
The Sabbath and the Sacred Page
Are Scotland's richest dower;
A nation's greatest heritage,
The secret of its power."

In my own experience, both as a servant to others and as employer of labor, I have found that to keep this day of days entirely apart from anything connected with the usual business of the week gives mind and body the rest and refreshment necessary to enable it to start out on the toils and to meet the difficulties and perplexities of a new week. A Sabbath well spent builds up the body and mind in vigor and health.

The beautiful description of the family gathering at the week-end as given by Robert Burns in "The Cottar's Satur-

day Night," where the father commends all to the care of Him who rules over all, and prepares for the services of the holy day soon to be ushered in, makes a picture we should like to see universal in all the countries represented at this Congress.

Shall we not all ask for spiritual vision to enable us individually to see more clearly than ever the all-importance of the Sabbath as the day for growth in grace? And shall we not pray that we may all be stimulated at this Congress to carry a Sabbath spirit home with us to all our friends?



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PHYSICAL, MORAL, AND INDUSTRIAL BENEFITS OF SUNDAY REST.

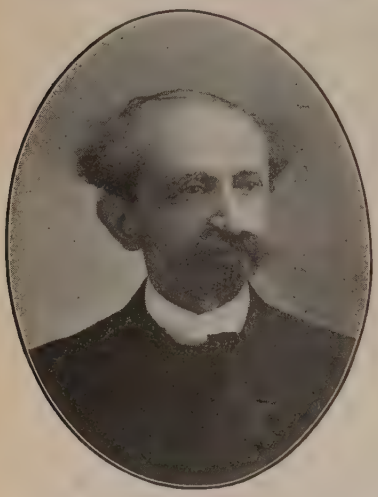
DR. EMILE NEUMANN,[1]

OFFICER OF THE LEGION OF HONOR.

I SHOULD certainly have been delighted to go to St. Louis and take part in the discussions of the Congress on Sunday Rest; but my state of health would not allow me to undertake the voyage, and I am led to extend my moral presence instead. You know how much I am with you in thought and in heart.

[1] Dr. Emile Neuman is one of the broad-minded men of Paris, of whom all France is proud. He is a Jew; nevertheless it was he who obtained for the International Federation for Sunday Observance (Geneva) a gold medal from the Exposition of 1889. He is a very benevolent man, and in no way has he shown it to greater advantage than in his earnest and continued advocacy of the social and hygienic advantages of Sunday rest.

Sunday rest must be most earnestly demanded, pursued, and assured to all. It is a question of hygiene, and a social question of the first importance. To preserve the physical forces of the human being by procuring for him Sunday rest, is also to raise him in a moral and social point of view. It is to take him away from the wine-shops and to lead him to closer intimacy with his home life.



DOCTEUR EMILE NEUMANN.

This raising of human character interests all who employ workmen or other wage-earners. They may be thoroughly convinced that when all workers shall rest on Sunday, work will be better done, and that labor wisely interrupted every seven days will give products and results superior to those of the present time.

I have allowed myself to be drawn into writing somewhat at length, but I can assure you that I am profoundly interested in the noble cause of Sunday rest.

Dr Emile Neumann
Officier de la
Légion d'honneur

THE POOR MAN'S PET LAMB.

REV. T. T. MUTCHLER, M. D.

THE Parable of the Poor Man's Pet Lamb, told by Nathan the Prophet, where a man of position and power would not take a lamb from his own abundant flocks and slay it for a feast, but took the poor man's only pet lamb instead, because he had the power, is but an illustration of the practice of many people to-day.

The man of means and leisure has his Sabbath day for rest and worship, and he can add to it as many rest-days as he chooses, while it is the privilege of the toilers to have but one day's rest in seven,—the American Sabbath. During the week the workingman must rise early, often breakfast alone, take his cold-lunch dinner from a pail or basket, while on the Sabbath,—his day of rest,—if his rights are respected, he may rise at whatever hour he pleases, take his meals with those he loves, and spend the day in rest and worship and study, as he may choose, free from the toil of the week-day.

This may seem a little thing to those who enjoy the privileges of the well-to-do, but as in the case of the man with the one lamb, it is all the more valuable to the laboring man just because it is the only one he has. Take from the workingman this blessed Sabbath rest, and you rob him of one of the greatest blessings bestowed by the Creator upon His children. In proportion as this day is enjoyed and rightly used by workingmen are they healthier and more vigorous in body and mind, more intelligent and moral in character, and happier personally, while they get more out of life.

It may be necessary for all of us at times to forego some enjoyments which, in themselves, would not be wrong; but when we encroach upon the rest-day of another, and thus deprive him of his right to it, we commit a grievous wrong against a brother-man. We do not single out cases in which this mean wrong is being done by people of means to their

poorer fellow-creatures. Let each one look at his own case, and adopt the more manly, generous, and humane course of denying himself a little gratification and profit for the good of his poorer neighbors.

We plead that men and women everywhere stop and think of the effect of their action or course of conduct. Are they helping, directly or indirectly, to rob other men or women of their right to a whole Sunday for rest and worship? The lot of the laborer is hard, in most cases, and he needs his weekly rest for the recuperation of body and mind. And even the most favored laborer needs the time for personal culture, for his family, for worship, and for Christian work, whether he so uses it or not. Let us all carefully avoid these things which tend to rob the workingman of his one pet lamb.

III. DOMESTIC AND SOCIAL RELATIONS OF SUNDAY REST.

1. *In the Home. Mrs. Varila F. Cox.*
2. *In College Life. Sylvester F. Scovel, D. D., LL. D.*
3. *Sunday Recreations. Rev. Wilbur F. Crafts, Ph. D.*
4. *Among the Leisured Classes. Chancellor P. V. Smith, LL. D.*
5. *Sunday Social Functions. Kerr Boyce Tupper, D. D., LL. D.*

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THE SABBATH IN THE HOME.

MRS. VARILA F. BARTON COX,

NATIONAL SUPERINTENDENT OF THE DEPARTMENT OF SABBATH OBSERVANCE OF THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION, AND AUTHOR OF "TOM BROWN'S SUNDAY BIRTHDAY PARTY;" "THE DAY OF THE PREPARATION;" "COUSIN JANE AND THE STREET CARS;" "SUNDAY MARKETING;" "CHILDREN AND THE SABBATH;" "IS THE SUNDAY NEWSPAPER EMPTYING THE CHURCHES?" ETC., ETC.

THE Sabbath and the home are the only institutions which survived the Fall. The first day of the first family on earth was a Sabbath, and when the Sabbath shall be no more regarded, should that day ever come, the home will be destroyed.

MRS. VARILA F. B. COX.

What constitutes the home? Not an elegant house with beautiful furnishings and many servants. No better picture of a home was ever painted than that drawn by Burns in his "Cottar's Saturday Night."

The home must be founded on mutual love and confidence, and these can exist only where there is morality and piety. When a man ceases to believe in God and to order his life by His precepts, how long can we expect him to be worthy of love and confidence?

The soul which came from God, unless it has been corrupted, instinctively turns to God, and there must be some

special time when this soul can say to all earthly concerns, "Stay here, while I go up to worship God." If there be no such time, God is soon forgotten, and that soul commences to retrograde. It is the testimony of all who have made this subject a study, that persons who engage in any business which requires them to work Sundays, with rare exceptions, are injured morally as well as physically. This is to be expected; for we are dependent upon religious influences to keep us from becoming sordid and worldly. We are powerfully influenced by the things which appeal to the senses, while it requires constant effort and watchfulness to keep alive the spiritual fires. Montalembert said, "No religion without worship, and no worship without a Sabbath."

Not only is the Sabbath necessary to keep us from forgetting God, and so becoming spiritually and morally unfit for true family life, but it is necessary to give the opportunity for the family gathering. There is much pathos in the prayer of the little girl who asked God to "make another day in the week, so that papa could always stay home Sundays." Sunday is the only time many men have with their children, and if they are deprived of that time, they become strangers to their children. If they go to business early and return late, the little ones are still sleeping when they leave home, and in bed again when they return.

Given the day for the whole family, the manner of spending it depends almost entirely upon the house mother. And it is not so easy for her to arrange a suitable program for Sunday, and have it properly carried out. Where there are servants, young men and women, youths and infants in the family,—all to be provided for, managed, harmonized, and made happy,—the task is enough to tax the resources of the most ingenious, tactful, and patient woman.

We must grant that there are works of necessity and mercy. Our Savior taught that in His saying, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?" But while

we recognize these works of necessity, we must learn to discriminate between them and works of convenience. If the ox or the ass forms the habit of falling into a pit that he may be pulled out on the Sabbath day, it may be necessary to let him lie there one or more Sabbaths, to teach him a needed lesson; or, what would be better, so protect the pit that he shall not have the opportunity to fall in.

It is a law of life that the few must suffer for the many. If the Sabbath is to be a day of rest and happiness for the family, the mother must have a little more care and a little more work than on other days. Much of Sunday's work, however, can be done on Saturday. The children can be bathed, the clean clothes laid out, and the soiled ones put away, on Saturday afternoon or evening. Much food can be prepared on Saturday. Many dishes are just as good if cooked the day before and warmed over, and many of the best desserts are to be eaten cold.

The housekeeper should learn to prepare these dishes and have them done on Saturday, to lessen the work of the cook, whether the cook is herself or another. If the servants are Roman Catholics, they will want to go to early morning mass, and should be allowed to do so. The breakfast, arranged for on Saturday, may be very simple and very good, and can be prepared by the housekeeper herself while one of the older children is dressing and amusing the baby brother or sister and the nurse is at church. One of the children can wait upon the table. I was once a guest in a large family, where two little daughters, aged about eight and ten, waited upon the table. They stood at the back of the mother's chair, one at each side, and did their work as silently and as deftly as the best-trained waiter could have done. Just a motion or a low spoken word from the mother, and they were away to the kitchen or the sideboard for whatever was needed; never in each other's way; never dropping anything; never making an awkward movement. If the servants have their morning for attendance upon their Church, and their work done for

them, so that they need not hurry home to make up lost time, they will be willing to prepare the midday meal while the other members of the family are at their Church, and do whatever may be necessary to make the house neat and tidy. Sunday is the day when the house should be most tidy and cheerful, and yet it is the day when things seem to get most out of place.

If the servants are Protestants, and their Church services are at the same time as those of the family, then some other division of labor must be made, because they must be provided for. It may then be necessary for the mistress to take turns with them in attending Church or arranging for family gatherings.

The mother must get her rest when the children are at Sabbath-school and the baby is having his nap. The children are in Sabbath-school only an hour; what is to be done with them during the remaining hours? They are restless, and must be interested or entertained, and perhaps amused. How shall the Sabbath be made a "delight" for them? Shall they be allowed to play and amuse themselves as on other days? Or should they be early taught to regard the Sabbath as a day set apart for different uses? Undoubtedly, they should be taught to regard it as a day set apart—a holy day; but at the same time it should be made a joyous day, that they may have pleasant memories of it. On pleasant afternoons, if living in the city, they may be taken out for a quiet walk to some near-by park, where they will be interested and entertained by watching the birds and squirrels, and feeding them with crumbs, which they may be allowed to take for that purpose. More and more are our cities furnishing such places for the people, and it is a wise and profitable way to spend the people's money. In the country and in the small towns, a walk in the fields may be made a delight. There are flowers to pick and birds and insects to watch. When the little feet are weary with running about, and the surplus energy is worked off, they are ready to sit down and look at pictures

and listen to stories, which some member of the family should be ready to read or tell to them. One of the sweetest memories of my life is sitting with my sisters around our mother while she, with her feet on the cradle, told us stories or read to us. As we grew older, we relieved mother by 'ourselves becoming story-tellers for the younger children. When the fund of "really truly" stories gave out, some of us were able to "make up" astonishing stories, sometimes of bears and wolves,[1] and sometimes of fairies, modeled after those we had read about.

On stormy days, when children can not go out, the task is harder. Then they can have Sunday plays. The little girls can have Sunday clothes for their dolls, and can dress them for church and take them to Sunday-school, and the boy who can not be happy without his horse can ride his rocking-horse or drive his span to church. They will enjoy playing church and Sunday-school, and will be able to do it with little or no help from older ones.

Frances Willard said her father was very strict in his ideas of Sabbath-keeping, and all the playthings must be put away Saturday night. One rainy Sunday she got tired of "doing nothing," and asked her mother if she "could have her slate, if she would make nothing but meeting-houses on it." A little nephew came to me one Sunday afternoon and said, "Auntie, would it be wrong for me to get up my carriage and take my family to church?" His carriage was a large armed chair, and his horse was a smaller chair harnessed with shawl straps. I assured the little fellow that it was perfectly proper to take his family to church. If the boys have cars and carts or steamboats, they should be taught not to use them on Sunday.[2]

How about Sunday visiting? Should it be entirely prohibited? I am aware that this is a delicate question. Nothing

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[1] For our grandparents were pioneers, and we loved best the true stories of bears and wolves which they told.—Editor.

[2] Why not, if they are used to take people to church? See Mrs. Cox's admirable little story, "Cousin Jane and the Street-cars."—Editor.

so upsets the routine of family life as company; nothing so increases the work of the house as company; and few things are so likely to dissipate spiritual and rest-day impressions as company; and for these reasons Sunday company should not be encouraged. Yet I can conceive of conditions under which Sunday visiting, to a limited extent, might be justifiably indulged in. A man works every day but Sunday, and often has to work on that day. He has only holidays for visiting his friends, and we have too few of such days. He has parents and brothers and sisters whom he wishes to see. He should not absent himself from Church, and he should not keep them from Church; but if he can go to them on Saturday evening or Sunday morning, and attend Church with them, or go after Church and dine or sup with them and have a little chat, I do not think that he ought to be blamed; provided, always, that in such Sunday visiting he does not assist in robbing some other man of his Sabbath. This exception includes every one who makes use of a public conveyance on Sunday.

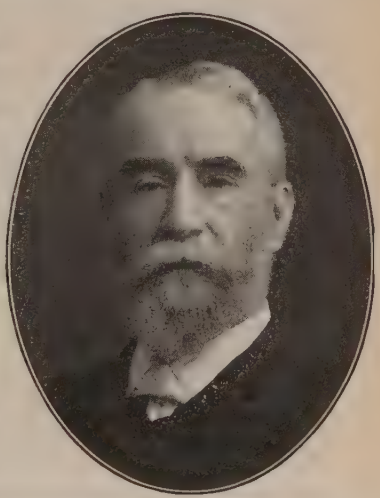
People who can command other time for social intercourse should never indulge in Sunday visiting. The giving of parties or receptions on Sunday can not be too strongly condemned. The Sabbath is the family day, the home day, and the outsider should remain outside.

THE SUNDAY IN COLLEGE LIFE.

SYLVESTER F. SCOVEL, LL. D.,

PROFESSOR OF ETHICS AND POLITICAL ECONOMY, AND FORMERLY PRESIDENT OF WOOSTER (OHIO) UNIVERSITY; PRESIDENT OF THE NATIONAL REFORM ASSOCIATION.

COLLEGE life is an exceedingly variable estate, and must remain so while we have institutions under this title from the conditions of quasi-family life which obtain in many of our smaller colleges, to the emergent universities in our own land and the venerable ones of other lands. The Sabbath can not have just the same value in all this diversity of environment. It is never so independent of its surroundings as to be able to produce its best results without other co-operating influences. The Sunday is largely opportunity, and needs the Christian State, the Christian Home, the Christian Church, Christian good works, and the Christian College. There are general features in which the Sabbath, always and everywhere, tends to disclose its beneficent possibilities, to invite their fuller realization, and even to modify hostile surroundings. These may be suggested for all varieties of college life; but the ideal, as here set forth approximately, may be considered as realizable only where the Sabbath is nourished by the frankly Christian idea underlying the whole institutional life, cherished by its arrangements and discipline, and buttressed by the co-operation of Christian homes, communities, laws, customs, and traditions. And this is saying no



EX-PRESIDENT S. F. SCOVEL, LL. D.

more concerning the Sabbath than must be said concerning any social institution whatever.

It may be further premised that whatever concerns the religious life in our colleges possesses an always acknowledged and, just now, an acute and intensified interest. As the millions go into our higher education, the question as to the moral and spiritual output of the great process is more anxiously pressed. Opinions differ as to whether we are witnessing a growing or a declining measure of religious life in our colleges, and the very difference is of painful significance since no one doubts the increase of intellectual power and physical soundness. Because our college population is more than ever favored with the best our civilization can give, and is sure to determine in large measure the spirit of our religious life in the future, whether in home, school, Church, or State, it behooves us to be deeply concerned concerning the characteristic facts and tendencies of college life in this matter. It can not be otherwise than that they will be largely affected by the place which the Sunday occupies, the attention it receives, and the use which is made of its beneficent opportunities.

1. The Sunday brings most welcome and restful change into the strenuous college life. There are so many things each day that every week is overfull, and only the Sunday check can prevent disastrous accumulation. There is a cessation of study. There is change in methods and subjects of thought. No tasks for Sunday. Indeed, the Monday holiday idea would be helpful in disembarrassing the Sunday completely were it not rendered impossible by other considerations. There is such reading as leads the mind into other paths of thought, and it is free from immediate stimulus of assigned research or future examination. The restful change shows itself in the Sunday dress. Rough garments, and clumpy shoes, and ridiculous little caps which make the forelock more prominent than the brow, and slouch the shoulders by a false carriage of the head, disappear. They rest (and all of us)

from the semi-rowdyish style so much affected just now. These students are simple gentlemen again, just as before they found the every-day college absurdities. The same thing occurs (in lesser degree) with the young women, who appear again in more refined yet not ostentatious clothing. Such things have their influence, and the "atmosphere" changes. Roistering is subdued. Bantering is laid aside. The majority shows itself thoughtfully inclined. The better man crops out in some and creeps out in others. The moral sunshine is on, and there is opportunity for more elevating things and themes. I am persuaded that our American colleges have preserved their higher moral plane, as compared with most European institutions, through this marked observance, even largely exterior as it is, of Sabbath proprieties.

There can be no question that the weekly vacation of the Sabbath meets the profoundest need of our American students. The loss of it would be destructive. The Sunday lessens the dangerous frictions at every point. It helps grandly in making better use of the vast endowments and privileges of our day. It might lead, even, by its restfulness, to a lengthened term and the employment of more than thirty-six or thirty-eight weeks in regular work. It would largely lessen the tendency to nervous disorders and overstrained eyes, preserving mental vigor as against "brain-fag" and conserving the general health. The Sabbath does much, and may do more, to keep unimpaired that *elasticity* which is, and ought to be, characteristic of college life. Without it, even the youths shall faint and grow weary in the ceaseless grind. But they who, in and by it, wait on the Lord, shall renew their strength.[1]

2. But the deeper we go, the more clearly do we discern the indispensability of the Sunday rest for the college student. The final aim of education, it is now quite agreed, must be found in character. This is the sure and final result of all

[1] Isa. xi, 30, 31.

well-appointed curricula and of the whole plexus of influences we call college life. Now, the Sabbath lies very close to the man,—the man all institutions profess to be making as the crown and glory of all their activities. It is man's day just because it is God's day. It is claimed as His day, only that man may, in it and by it, learn to know and prize his higher kinship, and become conscious of his own claim to be a partaker of the Divine nature. This is of infinite importance, because man's value is a moral value, and because his true nature can not be understood when the spiritual is stifled, any more than the philosophy of a candle can be understood without its flame-tip. Moral and spiritual culture are not to be neglected on other days, but the Sundays are the festivals of soul-building. What could we do without them in the intensity of college life? Scattered impressions may be gathered up and deepened. There is time for reasoning together. The sacred day befits the sacred themes, and the themes the day. The larger ideals of life and service find welcome on such days. It is on the Sabbaths that the *beauty* of holiness can be made apparent. The true æsthetic of spiritual things emerges. Mere æsthetic is vain, but the great harmonies of truth make an appeal to that in us which heightens the best in us, and brightens it too. And where is the opportunity for this in college life without the Sunday? The "glory of the Lord" can never be made visible without the tent of the congregation.

3. And well may we pause to emphasize the value of the Sunday as the student's worship day. Here is to be found the blossoming of all his nature studies (and how comprehensive and penetrating they are coming to be!) How good it is for them to sing:[2]

"Lord of all being, throned afar,
Thy glory flames from sun and star,

[2] Oliver Wendell Holmes.

Center and soul of every sphere,
Yet to each loving heart how dear!
Grant us Thy truth to make us free,
And kindling hearts that burn for Thee?"

What may they not learn which shall transfigure all the natural sciences with a supernal glow, while they read the 104th Psalm;[3] or join in Bishop Heber's lofty trisagion:

"Holy, holy, Lord God Almighty,
All Thy works shall praise Thy name
In earth and sky and sea;"

or listen with reverent awe to the venerable Te Deum, "All the earth doth worship Thee," as do all holy angels, the apostles, the prophets, and the martrys! Hereby is left no danger of an altar being erected in the midst of literature and art, as at Athens, to the "unknown God!"

Nowhere in the rushing world without is there more positive need of a worshipful Sunday than within the semi-cloistered quadrangles of our higher institutions. The influences which make against spirituality are subtle and strong. It is time to sing the massive choral of him whose words were half-battles, "A mighty fortress is our God." It is time to sing again the noble hymns which home use has made infinitely sacred, "Rock of Ages," and "Jesus, Lover of my soul." And there are coming the special hymns,[4] such as Benson's:

"O Christ, who didst our tasks fulfill,
Didst share the hopes of youth,
Our Savior and our Brother still,
Now lead us into truth."

"Let wisdom broaden with the day,
Let human faith abide."

"With reverence crown the earnest mind."

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[3] Humboldt rightly characterized this Psalm as unrivaled in the world's religious literature.

[4] These will yet prove as attractive as the college songs.

"Thy life the bond of fellowship,
Thy love the law that rules;
Thy name proclaimed by every lip,
The Master of our schools."

And on this worship-day the student body may be, and often is, brought in contact with the ablest and clearest teachers of religion to be found in our land,—and some from other lands. What spiritual gifts these may and do impart! What stirring appeals come from the firing lines whether of thought or action! And yet all this is, in best measure, impossible without the student's worship-day.

4. And but half a step onward takes us to the Sabbath as the student's Bible-day. Not that there is no Bible on other days; but that this is pre-eminently the Bible's day, and other books give place to the "one Book." From morning class to public worship, and through the various lesser assemblies, the student meets the Bible in the hands of others. And then, between times, it is his own Bible in his own hands. And it is not just the same Bible as that of the class-room. There is a "closer, dearer company," with the Master in it. It is read, not to recite, but to be laid up in the heart and practiced in the life. It may be illuminating the inward recesses and perhaps some neglected corners of heart and conduct, and glowing through opacities hitherto thought impenetrable. There will be, at times, deep searching for the things of the Spirit, and bringing out the treasures new and old for the various Christian activities. There will be topical study for the meetings, which are constructed about a given theme. Measure the importance of such a Bible-day to the thousands of our students who can! Its only measure is the supreme importance of the directing classes maintaining faith in the Word of God, and *that* is the article of a standing or falling Church and State, both under free institutions. How otherwise is the ethical value of all inspired Scripture to be attained? Profitable as it is for "doctrine and for correction in righteous-

ness," how is its ideal, "the man of God, perfect and thoroughly furnished unto every good work."[5] to be wrought out without the student's Bible-day?

5. Nor may we fail to note that the Sunday is the student's work-day for Christ and his fellow-students. Only practice makes perfect, and the earlier it begins the better. And the opportunities for some kinds of Christian work are found in college life as they can nowhere else be found. "Necessity and mercy" do not so much compel (though they sometimes do) as the openings for personal influence. The student's Sabbath is far from the legal *dies non*, and farther from the reproach which a German newspaper once tacked upon me at Pittsburg, that I counseled a day for doing *"absolutes nicht."* Something helpful for others is to be found in the Sabbath opportunities which will fill every moment that can be spared from the care of one's own vineyard. And these occasions and openings do not arise, and can not, on other days. The use of such opportunities in college-days has proved the beginning of strength to many great workers for men and the Master.

6. And certainly we have in the Sunday a defense-day against certain tendencies which manifest themselves in college life. There is, for one thing, the spirit of rivalry and competition fostered by so many intracollegiate and intercollegiate arrangements. There seems to be a restlessness under the milder, but really stronger, motives for exertion, and everything must go at high and ever higher tension in order that some one may win. I have no hesitation in saying that if our college Saturdays were not succeeded by our college Sundays, this wild passion for victory would cause yet greater mischief in its power to disproportion things and to make the quiet and simple life of exertion for knowledge or physical perfection, based upon the nobility of such exertion itself and the worthy aims toward God and man to be subserved by

[5] 2 Tim. iii, 17.

high attainments, seem humdrum and impotent. The Sunday helps to restore the balance.

There is the world-breath of commercialism, which can not be kept out of college halls, to be reckoned with. Some are attributing to this the declining numbers of candidates for the ministry,—an excellent test as to relative faith in things unseen and relative dominance of desire for service after the Master's way and will. The money-test is found in all our laboratories and cabinets and humanities. Stop the influence of the Sunday life in our colleges, and the result would be a sordidness as repulsive as it would be mischievous.

Then we discern the tendency to skepticism. The question as to religious belief in colleges is discussed in one chapter of President Harper's recent volume. And there have been bitter complaints of the unsettling influences which are discovered here and there, to say nothing of open opposition. There is here a real danger, and the student's Sunday needs not only to be guarded for that reason, but sedulously and skillfully employed to arrest the tendency. It has scientific and philosophical and even literary phases. To encounter these without the Sabbath uplift, and the higher tone it gives to college life, would result in disaster. It would be far from fair to the inner, the larger, the real man we are longing to produce. We need to pray with Ellerton:

> "This is the day of rest:
> Our failing strength renew;
> *On weary brain and troubled breast*
> Shed Thou Thy freshening dew."

There is also the tendency to a selfish national egotism which bodes ill to that sentiment of a truly Christian cosmopolitanism which grows out of the heart of Christian doctrine. Creation and redemption are full of it; a selfish national egotism is utterly opposed to it. Against its actual realization are set some of the strongest prejudices of our nature and of habit, and of commercial interests and the subtle

flattery of large success. How is the true posture of soul to be created without the ministrations of Christian truth? Only by formation can deformation, demanding reformation, be prevented. The large, world-wide commission must be impressed in the educational era of life. Dr. Cuthbert Hall has recently said of this view of life: "Intensify this by wise and well-considered methods, and they [our youth] shall develop a sense of the brotherhood of the world, a zest for the advancement of the world, a deference for the aspirations of the world, that shall make our national spirit an interpretation of the mission of Christianity to the non-Christian races. Permit these younger citizens, on the other hand, in the most impressionable years of life, to drink only the heating wine of secular ambition, to acquire only the hunger for control of the world's resources, to foster race-prejudice and crude Occidentalism; and each generation, moving farther away from the ancestral heritages of the Christian religion, shall postpone the coming of the kingdom of God on earth."[6] What good, sound, broad thing is there into which we would train the gifted and privileged and power-inheriting youth of our colleges, which we can hope to weave into their convictions and lives without the aid of the Sunday? We are not having such astonishing success now as will permit us to dispense with any means of the larger culture toward God or man, much less with the day which twines the two inextricably together.

7. The Sunday is the student's home-day. Associations gather throughout the day, from dawn to dark, which are most powerful as they are most gentle. Home thoughts mean home letters. They may not be always strictly religious, but that which is deepest in the heart is apt to come to the pen-point in the hours dedicated to home. The sympathetic link in which many good impressions of younger years seem to have been written yields a good and legible chirography under the warmth of home memories. We become mindful of the faith

[6] *Homiletic Review* for April, 1905.

of mother and grandmother. We remember "from whom" we have learned these things, and that "from childhood we have known the Holy Scriptures, which are able to make us wise unto salvation."[7] We begin to see that this wisdom is the wisest of all we can learn from the teachers now surrounding us. Things seen and things unseen take on something of their true proportions. The home hours of Sunday are conservative for the good, and they mark sometimes the coming to himself of the prodigal.[8]

8. And the Sunday is, moreover, the professor's day for and with the students. A murrain on the cold selfishness or unbelief which denies to the student the warmer side, the new and often unsuspected side of the professor, which is sure to appear when he meets the students in something more than a Sunday suit. Here lie unrivaled opportunities for that which is so much praised and so much less practiced than it should be, character-making through personal influence. There is an absence of professionalism and an access of personality. The Sunday talks are heart-to-heart talks. Experience tells to-day as it ought, and there are no such guide-posts for youth as the experiences of those they have reason to esteem and admire. Something is done thus which can be done by no other instrumentality, and which even that instrumentality can not do without the Sunday. On that pearl of days the finest luster of teachers who care and students who think comes into light.

Summation is not necessary. Taken together, the legitimate influences and opportunities of the Sunday soften and refine the tendency to roughness, encourage the loftier ideals, favor deeply spiritual emotions, enlarge the knowledge of God's Word, quicken every right feeling toward God and man, aid in determining the choice of the larger and more altruistic vocations in life, bind the absent to the homes they

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[7] 2 Tim. i, 5; iii, 15.

[8] Luke xv, 17.

ought never for a moment to forget, and knit together the faculty and students against a tendency to drift causelessly but injuriously apart in a work which can only be thoroughly well done by the closest and most sympathetic co-operation. The Sunday in college life is the condition of such a product of high-class men and women as will be adequate to the exigencies which can not fail to arise, and consecrated enough to seize the opportunities which are waiting, and to bear the sacrifices which condition success.

Sylvester F. Scovel.

WHAT ARE INNOCENT SUNDAY RECREATIONS?

REV. WILBUR F. CRAFTS, PH. D.,

SUPERINTENDENT OF THE INTERNATIONAL REFORM BUREAU; AUTHOR OF "THE SABBATH FOR MAN;" "PRACTICAL CHRISTIAN SOCIOLOGY;" "INTOXICANTS AND OPIUM IN ALL LANDS AND TIMES," ETC., ETC.

THOSE who assigned me this topic made a profound distinction in speaking of "Sunday recreations," rather than Sunday amusements. There are no "innocent amusements" on any day,—except for children. It is the mark of grown-up children to crave mere amusement, rather than recreation. Those who are really men and women in mind, as well as body, do not cry for the Mother Goose pictures and "yellow-kid" jokes of the Sunday papers, which are now putting to the front just such matter as a boy of twelve would formerly have spurned as "baby talk." We speak of "child nations," such as Spain made childish and brutal by the holiday Sunday; but the same cause is making us a child nation, with "Buster Brown" as our patron saint. When our soldiers went to Cuba, the

people there supposed our national air to be, "There 'll be a hot time in the old town to-night." Amusements, not only childish, but brutal, are claiming the chief thought of an increasing proportion of our people, all the week,—amusements that do not recreate, but dissipate. Even the greed of money is largely prompted by the desire to secure the means by which the insatiate greed for sport may be gratified. True recreation, however, is not only our privilege, but our duty.

REV. W. F. CRAFTS, PH. D.

He is a very small man who will consider the question of Sunday amusements from a personal standpoint only: Will it harm *me* to go on a Sunday excursion just for once? Every man who is either patriotic or humane is bound to ask: What would be the effect on my country and on the world if all devoted Sunday to amusements? No man has a right to do anything which, if all followed his example, would produce more harm than good. At the opening of the war with Spain, I spoke to a union meeting of the aristocratic Churches of Cincinnati on Walnut Hills, having previously examined that day their foreign Sunday,—a combination of Sabbath-breaking, intemperance, gambling, and impurity,—and I said, "If you go on with such Sundays as this for a hundred years, you will then be Spaniards yourselves." How strange it is that Americans can not see the meaning of the failures of the Spanish republics south of us,—ever in revolution because too childish and too brutal to govern themselves! The three necessities of life in a republic are intelligence, conscientiousness, and the spirit of equality, and the Sabbath alone can provide these.

The first objection to the holiday Sunday, then, is patriotic,—its bad effect on national life. The Sabbath-keeping nations are the strongest physically, mentally, morally, financially, politically. The steps of the Continental Sunday are: Holiday, work-a-day, devil's day, despot's day. The holiday Sunday, tested on a national scale, does not recreate, but it dissipates. Even the standard for soldiers has to be shortened again and again where the holiday Sunday has had largest sway.

The second objection to the holiday Sunday is humanitarian,—the fact that the holiday Sunday involves a vast amount of unmerciful and unnecessary work; work by one group of men, that another group may have exciting amusements. Here is the crux of the whole Sunday question. Hon. Carroll D. Wright, United States Commissioner of Labor, once said to me, "No one wants to *work* on Sunday." What thoughtless, selfish people want, is to have other people work, that they may have some exciting amusement. Here is a sample of the Sunday amusements that are in controversy,—a picture from life, in the Boston *Post* of March 26, 1889, of the real Sunday beer-garden: "Much has been said and written about the innocent and wholesome custom of beer-drinking, as pursued in some public hall or garden by whole families, the children included. But, apart from the moral and physical benefits (?) to be derived from swallowing immense draughts of lager, the circumstances under which it is done on a Sunday are not pleasing. The following is an account of a typical beer-garden: 'It was as hot as a furnace, garishly decorated and lighted, and filled to overflowing with a motley crowd. Little tables, with four seats at each table, were arranged as closely together as they could be. Every seat was occupied, and a fringe of humanity stood up around the walls. There were perhaps four hundred men and boys, and fifty women, in the place. Clouds of smoke from four hundred cigars, cigarettes, and pipes made the hot air stifling. The rattle of beer-glasses on the tables could be heard above the

clamor of the voices and the waiters crying for beer at the bar. At one end of the room was a sort of stage, and at one side of it a piano of cracked and uncertain tone, on which a young man thumped out at intervals faintly recognizable waltz-tunes. Whenever he seemed to get tired, a short-haired young woman, dressed in black, with hectic cheeks, sang variety songs. But neither to the tinted young woman nor to the piano of antique tone did the company pay the slightest attention, but called steadily for beer. A stream of people went in and out of this resort, and the policeman on the corner leaned on a lamp-post and looked at the stars.' Better than this, from every point of view, is the most ultra-Puritan Sunday."

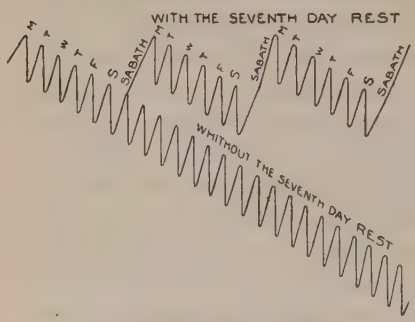
This and kindred Sunday amusements,—such as the Sunday excursion, a beer-garden on wheels, and the Sunday theater, which always has a beer adjunct,—are not even restful. But even if some quiet man here and there, in spite of a bad environment, can find rest in such Sunday amusements, he should not be willing to deprive others of the rest-day when he might get equal rest in other ways. Every humane man will adopt as his motto, *Rest and let rest on the rest-day.* In these days nearly everybody has opportunities in evenings and Saturday afternoons and off-days for shows and excursions, and will actually get more recreation by devoting the rest-day to the quietude of the "simple life." I have asked the great manufacturers, Corliss, Studebaker, and many more: "Who come to your works Monday in the best condition,—the Sunday picnickers, or those who spend the day quietly in the Church and the home?" Every man of affairs knows what they must have said; namely, that the Sabbath-keeping people come promptly and in condition for the best day's work of the week, while the Sunday picnickers come late, or take a "blue Monday" off to rest from their Sunday "pleasure exertions." As an actual fact, the noisy, exciting Sunday amusements do not recreate, but dissipate. John Stuart Mill, in his essay on "Liberty," after declaring that workingmen

are right in supposing that when all work seven days in a week they will get only six days' pay, argues, nevertheless, that it is allowable to require the "few" to work for the Sunday recreation of the many. To which we reply that it is no longer the "few," but a number that runs into millions. American Sunday amusements keep in "Sunday slavery" nearly as many as the Emancipation Proclamation set free, and those slaves worked but six days a week, and in their free Sundays sang of heaven: "Every day 'll be Sunday by and by." Sunday amusements open the day to all kinds of work by destroying the sacredness of the day, its only secure defense. In Germany, the land of the so-called holiday Sunday, it was found, by the emperor's investigations a few years ago, that 57 per cent of the factories and 77 per cent of the establishments of trade and transportation go right on seven days in the week.

Here it should be said very emphatically that Sunday laws never interfere with Sunday amusements as sins against God. For example, no one is ever forbidden to ride his own bicycle in quiet ways on Sunday. Religion exhorts him to use it only for errands of necessity and mercy; but as he makes no other man work, and disturbs no man's peace, the law has nothing to say. But when amusements require Sunday work, or involve Sunday trade, or actually disturb the peace of the general rest-day, or use its leisure so as to injure public morality, then, and then only, the law steps in. Of course, no Sunday amusement is "innocent" if forbidden by the law, though law-breaking is often treated as an innocent amusement.

But turning from the law to the question of right and wrong in the forum of conscience and religion, we have a profound and specific Divine law from Him who made us and knows what is best for us, in Isaiah lviii, 13, 14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride

upon the high places of the earth." The nations and individuals that have been most obedient to that law are the very ones that are "riding on the high places of the earth" at this hour. This passage reminds those capable of high thinking that we may find on the Sabbath higher "delight" by turning away from selfish "pleasure." It is too much forgotten that rest and worship are not the only purposes of this greatest Divine and humane institution. Jesus put chief emphasis on a third purpose,—the Sabbath as a day for doing good. Not doing nothing, but doing good, is true Sabbath-keeping. But Isaiah brings out a fourth use,—the Sabbath as a day to wean man from selfishness. For our own noblest development we need, for one day in the week, to turn away from all selfishness,—the greed of pleasure as well as the greed for gain. "He that hath ears to hear, let him hear" that he shall find highest "delight" who devotes the Sabbath to altruism. Selfish pleasures are, therefore, not in the list of "innocent Sunday recreations." This is written not only in the Bible, but in the body, as shown by Dr. Haegler's famous chart (as illustrated in this diagram.) He is the world's greatest specialist on the relation of the Sabbath to hygiene, and his argument received a medal at the World's Fair in Paris a few years since.

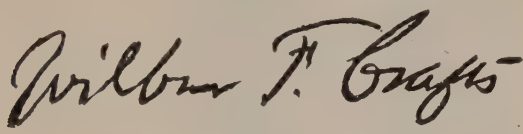


DR. HAEGLER'S CHART.

Each downward stroke represents a day's work, which is not quite equaled by the upward restorative stroke of the night's rest, so that one is a little weaker every morning, a little weaker every night, as the week's work goes on. In the case of a certain laborer, taken as an illustration, the day's work overdraws his oxygen one ounce, and the night's rest only restores five-sixths of it. Losing one-sixth of an ounce each

working or pleasure-seeking day, he is six-sixths of an ounce short on Sabbath morning, a whole ounce short, a whole day behind: in the same condition physically on Sabbath morning, in the same need of rest, as on Monday night. He is therefore called to a whole day's rest to balance his account with nature. If he habitually disobeys this Divine law of weekly rest, he "runs down." Let us rather

"Leap with God from seven to seven,
Till that we both, being tossed from earth,
Fly hand in hand to heaven."



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THE SOCIAL ASPECT OF THE SUNDAY QUESTION AMONG THE LEISURED CLASSES.

CHANCELLOR P. V. SMITH, LL. D.,
MANCHESTER, ENGLAND.

BY request, I am to discuss the observance of Sunday by those of us who are, humanly speaking, masters of their own time on that day, and are under no mundane constraint to spend Sunday in a particular way. We have no secular duty to perform on that day to the community at large or to other individuals; and our engagements during the week are not of that engrossing character that we are obliged to relegate to Sunday some necessary or important occupation which we are unable to take up on other days. We can not, for instance, plead that, owing to our compulsory indoor employment from Monday morning till Saturday night, Sunday is the only day on which we can obtain that fresh air and bodily exercise

which is necessary to our physical health, or on which we can entertain or be entertained by our friends. We have, practically, complete liberty of choice as to the manner in which we shall spend the day. We may and we shall be influenced in our choice either by the consideration of what we owe to our Maker and our Redeemer, or by regard to the benefit of our fellow-men, or by motives of self-interest.

CHANCELLOR P. V. SMITH, LL. D.

These last motives are of different value, and if we take them as our guide they will produce different lines of action, according as we adopt a higher or a lower view of our own self-interest. If we place our physical well-being in the forefront, we shall probably spend the day in the open air and in bodily exercise of some kind. If we lay greater stress on mental development and culture, our occupations will be of a more intellectual kind. If we recognize the demands of our spiritual nature and the paramount importance of our spiritual life, we shall foster that life by worship and attention to spiritual things. But we may, on the other hand, recognize that self-interest ought to be subordinated to duty towards God and duty towards our fellow-men; and our conduct will be shaped by our estimate of the obligations under which we lie in these respects.

For us who can do what we like on Sunday, the day is essentially a test of our character. The prophet Ezekiel, repeating words which are to be found in Exodus, declares that God gave to the Israelites His Sabbaths to be a sign between Him and them. The Christian Church, acting doubtless under the guidance of the Holy Spirit, and the civilized

States of the world, at the instigation of the Christian Church, have put the Lord's Day in a similar position. It is a sign between God and ourselves; and, we may add, it is also a sign between ourselves and our fellow-men. The mode in which we spend the day will be a sure indication of our estimate of the relative claims upon us of our Maker, our fellow-creatures, and our own interests. The right estimate of these claims surely is, that while they all demand consideration, they stand in the order in which they have just been mentioned, with this note, namely, that, as our Savior repeatedly insisted, the true mode of advancing our own interests is by self-sacrifice. "He that loseth his life [or his soul] for My sake, shall find it."

What, then, with reference to Sunday observance, are our social duties, as paramount to our duties to ourselves, but as subordinate to our duties to God? Clearly, if duty to God stands highest, our primary social duty in connection with Sunday is the promotion of public worship, of praise and adoration, as the just tribute to Him from His creatures whom He has made and redeemed. Moreover, in a true estimate of our neighbor's welfare, his spiritual advancement occupies the foremost place; and therefore, from this point of view also, public worship, in its aspects of prayer and instruction, holds the first position in Sunday observance. An Act of Parliament was passed in England in the reign of James I enjoining, under penalties, regular attendance at church on Sundays and also on holy days. The enactment still remains part of the English law with two modifications, namely: first, that it does not apply to persons dissenting from the worship or doctrines of the Church of England and frequenting some other place of worship; and, secondly, that no pecuniary penalty can now be inflicted for non-attendance at church. The days for compulsion in the matter are over. But the principle remains; and what is now recognized as not capable of being enforced by law, may be promoted by example and influence. We are far too apt to regard religion as if it were a matter exclusively between each individual and his God. It is that, of course;

but it is, or ought to be, much more. It should be the strongest link between man and man; and the leisured classes have more opportunity than others for developing this idea in connection with Sunday observance.

The principal feature in the social aspect of that question is that recognition of public worship as an institution at which regular personal attendance should be given, and at which those over whom we have any control or influence should be encouraged to attend regularly, not merely out of reverence to God or for our own benefit, but also for the good of the whole community.

Next to worship comes rest, which was an essential feature of the Pre-Mosaic seventh day, as well as of the Jewish Sabbath. In the version of the Decalogue given in Exodus, the reason for it is connected with the original participation of man in the Divine nature. In that given in Deuteronomy, the reason is connected with the deliverance of the Israelites from Egypt, which, in fact, enabled them to realize that participation as they could not have done in a state of bondage and degradation. But in both versions the rest is directed to be, not individual, but social. The whole family, the whole nation, were to share in it. The divinely guided instinct of the Christian Church has now transferred the period of rest to the first day of the week, on which the Savior, by His glorious resurrection, delivered His people from the bondage of sin and death, and set them free to realize their divine nature. Analogy suggests, and the Christian doctrine of the brotherhood of man demands, that this Sunday rest should in like manner be social and, as far as possible, universal. Here, again, we of the leisured classes have it in our power either to confer a great benefit or to inflict a great injury on the community. We may, by our heedlessness and selfishness, indefinitely increase the total amount of Sunday labor. Or, on the other hand, by thoughtfulness and consideration and by consenting to forego some personal gratifications, innocent in themselves but involving toil and trouble on the part of

others,—in short, by a little self-denial and self-sacrifice,—we may give to those who minister to our wants and our pleasures some much-needed weekly repose and relaxation. By our example and influence, we may help to extend the practice of Sunday rest in quarters where at present it is very imperfectly recognized or altogether ignored.

In view of these two dominant ideas connected with the Lord's Day, and of the tendency to lose sight of them which has sprung up of late years in the United Kingdom, there was started in London three years ago what is known as "A Lay Movement in favor of Sunday worship and rest." It takes as its basis the following resolution, which was passed unanimously at a meeting of clergy and laity held on June 12, 1901:

"Believing, as we do, that the great principles which underlie the due observance of Sunday are Public Worship and Rest, we resolve to do all that we can to discourage as far as possible such employments on Sunday as would prevent either ourselves, our servants, or others for whom we are responsible, from being able to carry out these principles."

Although clergymen were thus assisting at the inauguration of this Sunday Lay Movement, it has subsequently, as its name implies, been entirely under lay management, and is supported exclusively by laymen; the only exceptions being heads of colleges at Oxford and Cambridge and the head masters of public schools. Many of these have joined the movement, as well as a large number of peers and gentlemen throughout the United Kingdom.

Subordinate to the two fundamental ideas of worship and rest, there are two other social aspects of Sunday which the leisured classes will do well to foster.

The first of these is the cultivation of family life. For many of our toilers Sunday is the only day in the week on which they can spend any appreciable time in the company of wife, or brothers, or sisters, or children, or on which members of the same family can enjoy the society of each other. The family is a Divine institution; but in the stress and whirl

of our modern Western life there is grave risk of its ties being relaxed and its associations abandoned. If this ever takes place on an extensive scale; if, in fact, the idea of home gradually fades from the mind of future generations, irreparable injury will ensue to the community at large. The weekly rest-day affords a means of arresting the process; and the leisured classes can take the lead in specially consecrating that day to the discharge of family obligations and the development of home-life. The fashion which they will set, will be generally followed, and will give a tone to the whole nation upon this vitally important point.

The other aspect of Sunday has already been partially noticed in connection with the subject of worship. It is a day to be devoted to the growth and improvement of the noblest and most divine parts of man's nature. Next to his spiritual side stands his intellectual side. His physical side stands lowest in the scale. Except, therefore, where his secular avocations absolutely preclude him from obtaining it on the other days of the week, Sunday ought not to be occupied in bodily exercise. We of the leisured classes who can take it on those other days ought, in our own best interests, as well as for the purpose of setting up a right standard for the whole community, to abstain on Sunday from physical amusements and violent or prolonged physical exercise. We ought to spend the hours which we do not devote to distinctly religious exercise in doing what we individually can, however little it may be, to raise human life to a higher scale. God and our fellow-men, and especially those of our own family,—these claim our time and attention on the Lord's Day. Worship, rest, and the elevation of ourselves and of those with whom we come in contact,—these are the means by which to discharge the claims which they make upon us.

P. Smith

SUNDAY SOCIAL FUNCTIONS IN THE UNITED STATES.

KERR BOYCE TUPPER, D. D., LL. D.,

PASTOR OF FIFTH AVENUE BAPTIST CHURCH, NEW YORK CITY.

FEW problems are so broad and comprehensive, so varied and difficult, as the Sunday question. Its relations are physiological,—affecting the body; sociological,—affecting home and society; national,—affecting governments; and religious,—affecting the highest interest of the soul and Christianity. Like the landscape, the Sunday question embraces all life.

KERR BOYCE TUPPER, D. D., LL. D.

In view of this, one of the supreme dangers of our nation is presented to-day by the spectacle of laxity and license among us respecting the observance of this holy day. Recall the effort to have open on the Lord's Day the great World's Exposition of Chicago in 1893, the first public demand for which was from a Brewers' Convention in the city of Milwaukee. Recall the attempts made some months ago, in our own community,[1] to throw wide open on Sunday the gates of our National Export Exposition,—attempts made futile only by the heroic conduct of conscientious and God-fearing men.

I am, however, asked to speak of an attack on the Sabbath, which has come to be somewhat common in certain walks

[1] Philadelphia, Dr. Tupper's home when this article was written.—Editor.

of life. A number of our fashionable people, including several recognized "society leaders," are in the habit of giving large social functions on Sunday. It is argued by them, that men can not be present at week-day afternoon social gatherings; that in our largest American cities these Sunday functions have been most agreeable and popular; that on the Continent, particularly, they have been most charming and attractive; and, therefore, it is suggested, and asked, that the Continental Sunday be encouraged and God's Day be desecrated.

Shall Christian people sit quiet, and make no protest? The wise and witty John Todd once said: "It is an amazingly hard work to keep piety alive in the world. In the country, people sleep it to death; in the city, they kill it by ices and silks." Our Christianity, with its rich store of vitality, may be able to stand the harm coming to it in our cities from "silks and ices" occasionally; but when these "silks and ices" occupy mind and heart and life on the Lord's Day,—and that is just the meaning of these social functions on Sunday,—there will follow social degradation, heartlessness, and forgetfulness of God; and with this our country is threatened to-day. The time has come when men and women who love God and man, home and nation, and respect Divine law and human rights, should speak out their convictions with redhot earnestness and with no uncertain sound. A demand is on us, of which our fathers knew not; for a century ago the Lord's Day was revered and hallowed, even though some Puritanical shadows rested on it, but to-day all kinds of sentiments touching Sunday are held and propagated; and unless God's people are both intelligent and heroic in its defense, we shall sooner or later gaze upon the spectacle of laxity and license presumptuously supplanting liberty and law.

On two grounds should we urge one day in seven as a day of rest for all, and as a day of worship for all who will: first, physical necessity; second, mental and moral elevation.

These social leaders, whose poor bodies will, from lack of sleep and rest, ere this winter passes away, be severe suf-

ferers, should consider that one day of rest in seven is a *physical necessity*. France once established the tenth instead of the seventh day as one of rest, and what was the result? Not only did the Seine run red with the blood of the slain, but the loss by natural death became enormously great. A great Englishman once exclaimed, "In the name of hygiene, if not religion, let us keep the Sabbath, since one day in seven is indispensable to the man who works." Bring to mind the petition to Parliament, a few years ago, of six hundred medical men against opening the Crystal Palace on Sunday, the plea being based on the fact that thereby "the hygienic stability of England is menaced." Chauncey Depew is right when he says, "I never knew a man who worked seven days, who did not either kill himself or kill his mind." A greater than Depew, Edmund Burke, declares, "They who work all the week have no true judgment. They exhaust their powers, burn out their candle, and are left in the dark." Some labor may not be intermitted on Sunday, for the works of love and necessity must be done. But how much rest would be given if only due respect were paid to broken-down bodies? Our social leaders owe it to their employees, to the men and women who work for them, and who have souls as precious in God's sight as their own, to give to these employees, as far as practicable, one day in seven for rest and worship. Not to do this is, as one of our own citizens has recently said, the first step in social degradation, this Sabbath desecration involving a deal of unnecessary work, and thus robbing men and women whose rights to physical rest and relaxation God would not have us violate.

O that men would realize that the Fourth Commandment is founded on natural law, as really as is the law of food, digestion, and blood-circulation, and that no one may violate it without physical penalty!

But on higher ground than the physical do I plead for a better observance of the Lord's Day. We are animal; but we are more: we are *spiritual*. We need visions that no

earthly landscape can give. We can not live on bread alone.

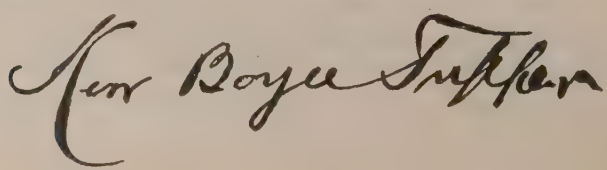
That which largely differentiates man from the brute is, that he has faculties capable of being stamped with the Divine influences; that he has a soul with capacity to see the invisible and grasp the intangible. Even with the manly form and manly intellect, the crowning glory of manly worth is wanting if the soul lacks those high, transcendent virtues which are the girdle of man's strength and the garment of his beauty. God means every man to gaze some time from the upper windows of his being, from which are outlooks into the heavenlies. Above us are skies as well as ceilings.

Now, what opportunities the Sabbath rest gives for this heavenly vision; this day of conscious, formal, stately acknowledgments of God's supremacy, dedicated to thought and reverence; this "tallest and purest of white-robed angels," standing amid the glories of our Christian civilization! Take away from man his Sabbath rest and worship, and you take away the sunshine and showers that develop the buds of his spiritual graces, from which God would have grown fruit for the golden garners of immortality.

O, shall we not be true in this land to our American ideas and ideals? Shall we not defend and observe the Lord's Day on the broad grounds of economical, ethical, social, and religious necessity? Shall we not believe and teach that what makes a nation great is not art, nor science, nor philosophy, nor literature, nor armies, nor navies, but integrity and honesty, right and righteousness,—personal, inalienable, unpurchasable,—and these crowned with the favor of Him who has said, "Remember the Sabbath day, to keep it holy."

Righteousness exalts a people.

Righteousness is the palladium of a republic.



IV. CIVIC AND NATIONAL RELATIONS OF SUNDAY REST.

1. *The Anglo-Saxon Sunday.* *Rt. Rev. J. O. Johnston, D. D.*
2. *Our Foreign-Born Citizens.* *T. F. Dornblaser, D. D.*
3. *Should Sunday Laws be Modified?* *Hon. Irving Campbell.*
4. *Sunday Closing of Drinking Places.* *T. T. Eaton, D. D., LL. D.*
5. *Our Duty to Our Island Possessions.* *George K. Morris, D. D., LL. D.*

THE ANGLO-SAXON SUNDAY.

RT. REV. J. O. JOHNSTON, D. D.,
BISHOP OF TEXAS.

MAX O'RELL in his book, "John Bull and His Island," after scoring the English severely for their bad manners and other shortcomings and wrongdoings, finally makes full amends by saying that the best thing in England is "the Anglo-Saxon Sunday." He was free to confess that it, more largely than anything else, had helped to make the character of the people, who, with all their faults, still ruled a large part of the world; and not only ruled it, but ruled it well, securing for all who live under England's flag the enjoyment of life, liberty and property.

RT. REV. J. O. JOHNSTON, D. D.

Nothing enters so largely into the formation of individual and national character as religion, and, of course, the better the religion the better the character; because the best religion, which is unquestionably that of Jesus Christ, appeals to the noblest sentiments of which man is capable. The thoughts suggested and promoted by religion not only are calculated to produce in man the best of which he is capable, but they have actually done so; and man is at his best only where these influences have been exerted upon him in the most strenuous way, and that is only where the light of the glorious Gospel

of the Son of God sheds its benign rays. Are we arrogating too much to ourselves, as Anglo-Saxons, when we say that we believe that those qualities in us which have heretofore set us in the forefront of the nations, and kept us there, are largely attributable to the fact that we, above all nations, have reverenced God's Holy Word and honored His Holy Day? Up to this time has not our history been made by the men who have been the product of those Christian homes where the Bible was read, and prayer was wont to be made, and the day of God kept holy?

Who can tell what may be after us, when there comes on the stage of action, to control our destinies, a generation which knows not God, because the Bible has been expelled from our schools, and family prayers have been abandoned, and the Lord's Day no longer observed with that dignity and decency and solemnity which attached to it in those days when we, who are now old, were young? Some of us, in our folly and blindness, may have thought our godly parents overmuch pious and a shade too strict; yet do we not now thank God that we were brought up in such homes and have such blood in our veins? And are we not ready to confess that all that is best in us, all that has enabled us to accomplish what we have done for God and our fellow-men, may be traced to the indelible impression made upon us in our early days by our godly ancestors?

We have to own with sorrow and shame that we have permitted that sweet Sabbath, so full of hallowing influences, to be filched from us by foreigners, and in place of it we have a heathen holiday, threatening to destroy all reverence for God, by desecrating that one day which He has from time immemorial set apart as holy.

What is to be done to regain this lost treasure? We can not appeal to the arm of flesh to do it. To invoke the civil law would make matters worse by alienating the very people we want to win. It seems to me that the first and most essential step to take is for Christians to get together. We

have lost so much of our heritage, and failed to regain it because we have had that accursed thing of schism amongst us, and have been going up against our adversary in small detachments, and not as a mighty army. United, with a definite purpose of breaking the power of Satan in this present century and building up a Kingdom of Righteousness in this present world, we would have the means and the men to conduct such a glorious campaign to a successful issue in the time appointed. In place of our poor, little, insignificant Churches, with their depressing services of bad singing, feeble preaching, and feebler praying, we could have one great Church in every village which would call to its service all the best musical talent in the town. Concentration of financial force would secure the services of men mighty in the Scriptures. Stimulated by the prospect of addressing great congregations, for the purpose of carrying out a grand aggressive movement against all the forces of evil that oppose the coming of the Kingdom, there would be called into the ministry the highest order of consecrated intellect. A reunited Church would certainly bring to it the presence and power of the Holy Spirit, who can do no great work through a body that is rent with schism and all its attendant evils, such as jealousy, unfriendly rivalry, uncharitable judgments, and the like.

It seems to me that victory lies along this line, and not in sitting down and bemoaning the degeneracy of the times, and talking about getting the State to protect us in our rights. Let us get together, and, in the power of God, win our countrymen back to the way of righteousness, and go forward in the power of the Spirit to claim first our own beloved country, and then the whole world, for Christ our King!

J. O. Johnston

HOW TO GET FOREIGN-BORN CITIZENS TO ASSIST IN PRESERVING OUR AMERICAN SUNDAY.

T. F. DORNBLASER, D. D.,

PASTOR GRACE ENGLISH EVANGELICAL LUTHERAN CHURCH, CHICAGO, ILL.

IT is commonly believed that our foreign-born population are the most difficult to bring into harmony with our American Sunday. This is not true of all foreign-born residents, as many of them from different races are as earnest and faithful in promoting true Sabbath observance as any of the native Americans. But many foreigners have been educated among surroundings in which the Sabbath was not observed, and they can not be expected to change their habits and ways of thought immediately on their arrival on this side of the Atlantic. Still others are rationalists or socialists, and have an ingrained antagonism to the Christian Church and its institutions. Others, again, are only nominally Christian, and are all too willing to join with native American Sabbath-breakers in having a good time on the Lord's Day.

T. F. DORNBLASER, D. D.

I took the pains to call upon several of the German pastors of Chicago, to confer with them on this theme. Their opinion generally was, that the Sabbath desecration by the foreign

element in this country was due to the irreligious and infidel scoffers at religion, and not to those connected with the foreign Christian Churches. While this may be mainly true, these same pastors incidentally gave expression to their own views of the Sabbath, which appeared to me to be calculated to lower the obligations of the day and tend to its secularization. They quoted such passages as Colossians ii, 16, 17: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." They also quote from the oldest Protestant Confession,[1] Article 28, as follows: "Such also is the ordinance concerning Sunday, Easter, Whitsunday, and similar festivals and customs. For those who suppose that the ordinance concerning Sunday instead of Sabbath is enacted as necessary are greatly mistaken. For the Holy Scripture has abolished the Sabbath, and teaches that all the ceremonies of the old law may be omitted, since the publication of the Gospel. And yet, as it was necessary to appoint a certain day in order that the people might know when they should assemble, the Christian Church has appointed Sunday, the Lord's Day, for this purpose, and to this change she was the more inclined and willing, that the people might have an example of Christian liberty, and might know that the observance of neither the Sabbath nor any other day is necessary."

This language is unfortunate. It does not fairly and squarely represent the views of the Protestant Reformers on the Christian Sabbath. It affords plausible support to those who deny the Divine obligation of the day, and as it is the only reference to the Sabbath in the Confession, it is specially to be regretted. It should, however, be remembered that this Article was aimed at the unauthorized multiplication of feasts or holy days appointed by the Roman Catholic Church.

[1] Confession of Augsburg.

Furthermore, the original framers of the Confession, Luther and Melanchthon, intended merely to set aside the ceremonial features of the Old Testament Sabbath, and not the moral obligation of keeping holy one day in seven. Luther, in his comments on Genesis, says: "The Sabbath existed before the law of Moses came, and had indeed been from the beginning of the world." "Where the law of Moses and the law of nature are one, there the law remains. Nature teaches that there must sometimes be a day of rest that men and cattle may be refreshed, which natural cause also Moses sets in the Sabbath, in order that he, as Christ also does, may set the Sabbath among men." In his sermon on good works, Luther says: "The Sabbath in Hebrew means rest from labor, because God rested on the seventh day from all His work; therefore He commanded that the seventh day should be kept holy, and we should cease from our works which we work during the six days. And the same Sabbath is now changed for us into Sunday, and the other days are work days."

It should also be remembered, especially by our foreign-born fellow-Christians who follow the teachings of the great Reformer, that in his most popular exegetical and expository writings, his Larger and Smaller Catechisms, which they all studied more or less in their youth, Martin Luther places the holy keeping of the Sabbath among the great laws of human duty. He teaches not only how to keep it, but how we may sin against it. In these manuals of elementary instruction, he meant specifically to inculcate the doctrines and duties of the Christian religion. The Third Commandment is as binding upon the conscience as any other part of the Decalogue. It is not likely that the Reformer would have spoken of sinning against a law that was abolished,—a law that, if abolished, had no binding force whatever. In his ministry, Luther treated the Lord's Day as coming under the requirement of the moral law. "Not only those sin against the commandment," said he, "who grossly abuse and openly profane the

Sabbath day, but also those who listen to the Word of God as to idle talk, and attend preaching merely for the sake of fashion, and, when the year is gone by, know as little as they did before." In his hymns, he recognized the same Divine obligation to keep holy the Lord's Day:

> "Hallow the day which God hath blest,
> That thou and all thy house may rest;
> Keep hand and heart from labor free,
> That God may have His work in thee."

Melanchthon, the author of the Confession of Augsburg, held decided and clearly defined views upon the Sabbath. In his *Loci Communes* he says: "Is not the commandment in regard to the Sabbath abrogated? I answer: the *genus* which is embraced in the commandment is not abrogated, which *genus* is indeed the principal purpose of this command, and embraces the ultimate reason for the institution of the *species*. The *genus* which is embraced in this command is moral, and, as regards this *genus*, Christians are bound by this command. The Third[2] Commandment as regards the *genus* is moral and perpetual, but as regards the *species*,—that is, the observance of the seventh day,—it is ceremonial. The command does not speak of rest only, but explicitly of sanctification. It means that on that day holy works are to be done; that is, works specially devoted to God; that the people are to be taught, and services divinely instituted are to be attended to. For this end a day must be established. This leading idea pertains to all men and all times, for it is a law of nature."

Among the claims of the Roman Catholic Church to ordain festivals, rites, and ceremonies, binding on men's consciences, they included the change of the Sabbath into the Lord's Day. It was against this usurpation of authority, as the Reformers considered it, that they delivered their solemn protests. The

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[2] The Lutherans, like the Roman Catholics, unite the first two commandments, which makes the *fourth* to be the *third*.

Reformers did not look upon the Lord's Day as resting on ordinary ecclesiastical authority, but on an authority altogether above the range of the present power of the Church. "For the Church has not displaced or annulled the Sabbath, but God Himself has taught that we, in the New Testament, should not be bound to the law of Moses. Therefore have the apostles let the Sabbath fall, to remind us thereby that we are not bound to the law of Moses. And yet, since it is necessary, in order that the people may know when they should come together, to determine a certain day, they (that is, the apostles) have ordained Sunday, that men should therein hear and learn God's Word."

By affirming that the apostles ordained the Lord's Day for worship, thus providing for a continuation of the essential and moral part of the Sabbatic law, the Confessors at once lift the day above the sphere of mere Church power or individual caprice. The apostles, as the divinely appointed instruments, effected the necessary modifications in the passage from the Old Dispensation into the New, with its rules and ordinances; in all of which they were guided by the Holy Spirit whose directing presence was assured to them.

I have dwelt specially on this phase of the topic, because I believe that most of the laxity which characterizes the conduct of foreign-born Christians in regard to the Sabbath would be counteracted by the promulgation of clearer teaching in regard to the Divine appointment of the Sabbath. If the day is the Lord's, Christian people should honor it as such. And when Christian people are reasonably consistent in honoring the Sabbath, their united influence will speedily do away with the open desecration by those who are not Christian.

Then, finally, for those foreign-born residents who will not regard the day as the Lord's, or respect the feelings and institutions of their Christian neighbors, the law should step in, and insist that, for humanitarian reasons, for the mental and physical health of the people, for social and national

welfare, the quiet and rest of the day must be maintained.

The way, then, to get foreign-born citizens to co-operate in preserving our American Sunday is to properly instruct Christians to honor the Lord's Day, and to compel all who will not respect its rest and quiet from principle to do so from policy.

T. F. Dornblaser.

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SHOULD THE SUNDAY LAWS OF OUR COUNTRY BE CHANGED TO MEET THE DEMANDS OF OUR COSMOPOLITAN POPULATION?

HON. IRVING E. CAMPBELL,

MEMBER OF THE RICHMOND (VA.) BAR AND COUNSEL FOR THE SUNDAY OBSERVANCE LEAGUE OF RICHMOND.

IN discussing the modification of our Sunday laws, we must consider their history and the principles upon which they rest. The theory of our Sabbath legislation, now generally accepted by our courts, is an element of jurisprudence peculiarly our own.

From the time of Contantine to the formation of the American Republic, these statutes bore the sanction of religious obligation, as well as of civil duty; and the Sabbath was therein classed with the other feast-days of the Church. This was the natural outcome of the union of Church and State. There seems to have been but one exception during this time, which is found in the laws of Rhode Island Colony under Roger Williams. But upon the establishment of our present Government, with its religious freedom and separation of the eccleciastical from the civil authority, these laws were so modi-

fied as to make rest, rather than religion, their chief aim, and the Church days, other than Sunday, were dropped from the statutes, as were other religious requirements. These laws, which long existed as Christian institutions, are now construed to be but economic regulations for the civil welfare of the people. It is difficult, however, to follow this theory to its ultimate conclusions without violating that very religious freedom which it endeavors to maintain. Judge Cooley says: "It appears to us that if the benefit to the individual is alone to be considered, the argument against the law, which he may make who already observed the seventh day of the week, is *unanswerable.*"[1]

HON. IRVING E. CAMPBELL.

The fact is, that perfect freedom of religious practice is as impossible in this country as is perfect civil liberty. Each must be exercised with reference to the rights of one's neighbor; and where there is conflict, the wishes of the majority must govern. So the Christian sentiment of the great majority of our people must, in this matter, prevail. And there is high authority for the proposition that there is in these laws an element of Christianity as well as economics.

Mr. Justice Story, the most scholarly judge which our country has produced, declares: "Probably at the time of the adoption of the Constitution, and the amendment now under consideration (the First Amendment), the general, if not the universal, sentiment in America was, that Christianity ought to receive encouragement from the State so far as was not

[1] Con. Lim., 477.

incompatible with the private rights of conscience and the freedom of religious worship. An attempt to level all religions, and to make it a matter of State policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation." Again the same learned justice says: "The real object of the amendment was not to countenance, much less to advance, Mahometanism, or Judaism, or infidelity, by prostrating Christianity; but to exclude all rivalry among Christian sects, and to prevent any national ecclesiastical establishment which would give to a hierarchy the exclusive patronage of the National Government."[2]

It is observed by an appellate court of Missouri, that justification of Sunday laws on economic grounds was an "afterthought of the courts."[3]

That Christianity constitutes an element of our jurisprudence can scarcely be denied, when the Supreme Court of the land, after a full consideration of this question, in the Holy Trinity Church case, holds, in a unanimous opinion, *"that this is a Christian nation."*

Daniel Webster, in his argument before the Supreme Court in the Girard case, uses this language: "There is nothing which we look for with more certainty than this general principle, that Christianity is part of the law of the land. . . . Where there is a religious sentiment amongst men at all, this sentiment incorporates itself with the law. *Everything declares it.* The massive cathedral of the Catholic; the Episcopalian church, with its lofty spire pointing heavenward; the plain temple of the Quaker; the log church of the hardy pioneer of the wilderness; the mementos and memorials around and about us; the consecrated graveyards, their tombstones and epitaphs, their silent vaults, their moldering contents,—all attest it. *The dead prove it as well as the living.* The generation that has gone before speak of it, and pronounce

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[2] Story on Constitn., 1874, 1877.

[3] St. Joseph v. Elliott, 47 Mo. Ap. 418.

it from the tomb. We feel it. All, all, proclaim that Christianity,—general, tolerant Christianity,—Christianity independent of sects and parties; that Christianity to which the sword and fagot are unknown,—general, tolerant Christianity,—is the law of the land."

Whatever may have been the grounds of the decisions of our courts, these Sunday laws have been upheld, and are now firmly established as constitutional and valid. Any modification, therefore, must come from the legislative, and not the judicial, branch of the government.

Should the demands of our cosmopolitan population for more liberal Sunday legislation be granted?

In the world's destiny the American Continent was reserved, that here a nation might begin its career with an advanced development in matters civil and religious, untrammeled by custom and unhampered by tradition. To this country our forefathers came, not so much to bring the institutions of their home States, as is usually done by peoples occupying new territory, as to *get away from* those institutions. Here they established a new order of things, the result of which has been a great nation, to which the eyes of all the world now turn as the leader in constitutional government and personal liberty. And the same spirit which animated the founders of our nation continues to bring those of "all nations, and kindreds, and peoples, and tongues" to our shores. They come seeking a new and better country. They would find the freedom, protection, and prosperity of institutions peculiarly American. Why, then, should we alter, at their behest, our institutions, to make them conform to the conditions from which these immigrants have come, and from whose results they have sought to escape? No one would contend that this should be done in the form of our Government, or that we should abolish the observance of our patriotic days, at their demand. Why, therefore, should this be done with the American *Sabbath*, which has been a recognized institution of this country from its inception? It is said that the first law ever passed here was for the observance of

Sunday,—an enactment of the Virginia Colony in 1617, three years before the Pilgrims landed at Plymouth.

Our foreign element constitutes a comparatively small proportion of our population. Why, therefore, should they determine our policy? Moreover, this demand, we think, does not come from the better element of this minority.

Bishop Potter has said: "It is as utter impertinence for the German or the Frenchman, for the Jew or the Mohammedan, to come here demanding that we should wave the customs and repeal the laws that hallow our Lord's Day, as that we should surrender our language for the dialect of the Black Forest, or our marriage relations for the domestic usages of the sultan."

We do not want, nor should we encourage, a cosmopolitan population. We welcome all good citizens to our hospitable shores, and we do not ask that they forget the homes of their nativity; but we wish them to cast in their lot with us as Americans, when they abide with us upon American soil. Let us not, however, be blinded by national pride, which goeth before destruction. Let us gather what of good we may from the experiences of other peoples; but let us adopt it because of no demand save that of wisdom and experience. Is there anything in the experience of the nations which have a holiday and work-day Sunday, or in the conditions which it fosters, which would lead us to emulate their example? We think not. If we must learn from other peoples, let us take our lessons from London, from Edinburgh, or from Toronto, rather than from Paris, Berlin, or Rome.

Are our Sunday laws wise and beneficent, and promotive of the best interests of our people? If so, surely they should not be changed. That a weekly rest-day is needful to our highest development, and to our welfare and happiness, our individual experiences should be enough to convince us. And when we likewise find, in the utterances of our statesmen, our philosophers, and our judges, this same great principle, we can not doubt its truth and wisdom.

It may be said that the demand is for amusement, rather than work, on the Sabbath day. But the result is the same; for where one is entertained by public amusement, some one is at work to furnish that amusement. And where the observance of the day is broken by such amusements, other labor soon follows, as the experiences of other nations teach us. The laboring man who demands his public amusement on the Sabbath day forgets that, on principle and experience, a work-day must follow. For what reason or justice is there in allowing the proprietor of public amusements and the seller of luxuries to pursue their callings for gain, on this day, while the owner of the factory and the vender of the necessaries of life are required to close their places of business?

Mr. Justice Field, when upon the Supreme Court Bench of California, in a dissenting opinion, which was afterwards adopted as the opinion of that court, speaking of the Sunday law then in force in that State, uses this language, which has been twice quoted with approval by the Supreme Court of the United States:

"Its requirement is a cessation from labor. In its enactment, the Legislature has given the sanction of law to a rule of conduct which the entire civilized world recognizes as essential to the physical and moral well-being of society. Upon no subject is there such a concurrence of opinion, among philosophers, moralists, and statesmen of all nations, as on the necessity of periodical cessation from labor. One day in seven is the rule, founded in experience, and sustained by science. . . . The prohibition of secular business on Sunday is advocated on the ground that by it the general welfare is advanced, labor protected, and the moral and physical well-being of society promoted."[4]

Mr. Justice Strong observes: "The first settlers of this country were a body of select men. They were profoundly

[4] Ex parte Newman, 9 Cal. 902; ex parte Andrews, 18 Cal. 678; Hennington v. Georgia, 163 U. S. 299; Petit v. Minn., 177 U. S. 164.

impressed by the conviction that a weekly Sabbath was essential to the highest welfare of the communities which they established, and they therefore enacted laws to enforce a proper observance of the day. . . . The Sabbath so observed, no one can doubt, contributed largely to the formation of that character which has stood us in so much stead in our own history, and which has been the admiration of the world."

Mr. Blackstone says of the Sabbath, that "corruption of morality usually follows its profanation;" that it is "of admirable service to a State, considered merely as a civil institution."

Mr. Gladstone declares: "I have myself, in the course of a laborious life, signally experienced both its mental and physical benefits. I can hardly overstate its value in this view, and for the interest of the workingmen of this country, alike in these and in other yet higher respects, there is nothing I more anxiously desire than that they should more and more highly appreciate the Christian day of rest." Macaulay and Edmund Burke bear similar testimony.

DeTocqueville says: "France must have your American Sabbath or she is ruined."

Humboldt, the German naturalist, declares: "It is as unreasonable as inhuman to work beyond six days weekly."

The Supreme Court of Georgia uses the following language, which is quoted with approval by the Supreme Court of the United States:

"Leisure is no less essential than labor to the well-being of man. Short intervals of leisure at stated periods reduce wear and tear, promote health, favor cleanliness, encourage social intercourse, afford opportunity for introspection and retrospection, and tend in a high degree to expand the thoughts and sympathies of people, enlarge their information, and elevate their morals. They learn how to be, and come to realize that being is quite as important as doing."[5]

Dr. Crafts, in his work, "The Sabbath for Man," after

[5] Hennington v. Ga., 90 Ga. 396; s. c. 163 U. S. 299.

a discussion of the Sabbath laws with reference to personal liberty, concludes that such statutes are consistent with liberty, in that they are laws for the prevention of cruelty to animals; for the preservation of health; for increasing the national wealth; for harmonizing the relations of capital and labor; for the protection of the home; for the prevention of crime; for the protection of one of the chief historic institutions of the nation; in that they are, in short, laws of national self-preservation.

Dr. Lewis, in his book on "Sunday Legislation," contends that rest on Sunday should be "permissive and not compulsory." In regard to this theory, Mr. Justice Field says: "The position assumes that all men are independent, and at liberty to work whenever they choose. Whether this is true or not in theory, it is false in fact: it is contradicted by every day's experience."

Testimony from such sources as these can leave no doubt as to the wisdom and beneficence of our legislation, to secure to our people a weekly day of rest; and that such an institution is a sacred trust that we should ever carefully guard, and transmit unimpaired.

If a rest day is needed anywhere, it is peculiarly so in this country, where men live faster and work under the greater tension, in the strenuous spirit of American life, than in any other land.

Human nature can not stand everything. The body must have rest from labor, and the mind relief from care. And so closely is the moral nature allied to the physical that it is more susceptible to evil influence when not supported by a strong physique and a vigorous mind.

Instead of heeding the demand for more activity, we should rather hearken unto the cry of tired humanity: "O that I had wings like a dove! For then would I fly away, and be at rest."

And is not man's higher, moral nature worthy of some consideration at the hands of the nation? Character is the

foundation of national as well as individual stability. Is there to be no time set apart to cultivate what is best in man? The development of character requires meditation as well as activity.

Our own consciousness teaches us that there is within us something belonging to the spirit realm; something apart from the flesh; something filled with aspirations after higher things than what we shall eat and wherewithal we shall be clothed; something tempting us to truer manhood and better citizenship. In the making and maintaining of a nation, is not this element of man's nature to be taken into account, and a time given for its development?

Whether there is a religious element in our Sunday laws or not, religion is by no means foreign to our jurisprudence. Under our institutions it is not conceived that a man should enter upon the duties of a high public trust without an appeal to God to witness the faithful discharge of the obligations of his office. Witnesses in our courts of justice must needs qualify themselves by an oath before the Supreme Being, the Dispenser of retributions and rewards, that they may truly testify in the affairs between man and man. Are there higher functions of citizenship than these? And is the State to take no thought, and exercise no control, in preparing its citizens for the discharge of these sacred obligations which it exacts of them? Who will say that the State is not competent to designate a time in which man may be encouraged to the attainment of a proper realization of his relationship to God, when upon that conception rests the very official life of our nation, and the due administration of our laws? And if such an appreciation of man's responsibility to God is *necessary* to the exercise of these highest functions of citizenship, can it be otherwise than beneficial in all of the relationships of life? Mirabeau uttered this great truth when he said: "God is as necessary as liberty to the French people."

If what we have said is true,—and it must be true,—it would seem to follow that the Fourth Commandment of the

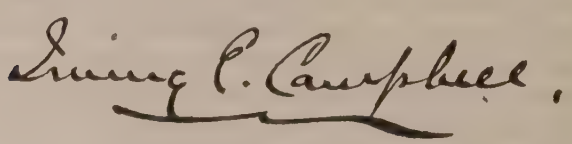
Decalogue, both as a religious injunction, turning man to God; and as an economic statute, requiring rest from toil,—has as much place in our civil law as have the Sixth, Seventh, and Eighth Commandments.

Washington said: "Reason and experience forbid us to expect that national morality can prevail in the exclusion of religious principle."

Under no conditions can man comprehend so well something of "individual responsibility to God," which Webster calls the "greatest thought," as amid the calm of a quiet, restful day; or when tempted by inviting bells to the house of God; or when summoned by the call to morning or evening prayer; or when constrained by the law written in the Gentile heart, or portrayed in Nature's book, to the worship of the Great Creator, by whatever name He may be known; or perchance to offer sacrifice at the altar of "The Unknown God;" for even such homage is not without its effect upon human conduct.

Let us preserve such a day for the refreshing, for the upbuilding, and for the perfecting of the citizen in mind, in body, and in spirit. Let us not, in these latter times, in the pride of our national strength, or at the behest of the stranger within our gates, remove this ancient landmark which our fathers have set; but rather let us, whatever be our faith, unite in this petition to the God of our civil law, upon whom we as a nation are wont to call, and in whom "we trust:"

"Judge of the nations, spare us yet,
Lest we forget,—lest we forget!"

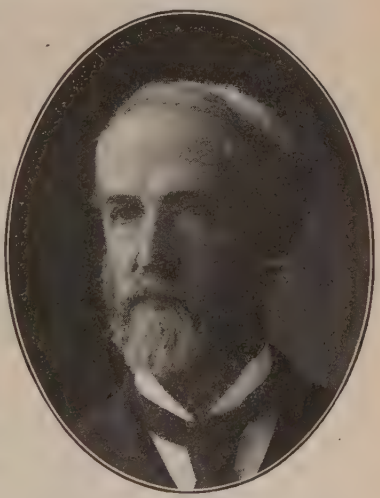


CLOSING OF DRINKING-HOUSES ON SUNDAY.

T. T. EATON, D. D., LL. D.,

PASTOR OF THE WALNUT STREET (FIRST) BAPTIST CHURCH, LOUISVILLE, KY.; EX-MODERATOR OF THE KENTUCKY BAPTIST GENERAL ASSOCIATION; EDITOR OF THE "WESTERN RECORDER;" AUTHOR OF "TALKS TO CHILDREN," "GETTING MARRIED," "CRUISE OF THE KAISERIN," ETC., ETC.

IN all civilized countries it is recognized that the retail liquor business is fraught with peculiar dangers. Special laws are enacted in regard to this business, such as are enacted in regard to no other. Special license is required, special taxes are levied, and special restraints are put upon drinking saloons. In many places the question of the sale of liquor within a given area is left to the vote of the people. In other places the consent of neighboring property-holders, or a certain proportion of them, must first be secured. Nobody votes on the question of whether or not a drygoods store, or a family grocery, or a drug-store shall be started in a given place. Not only do these facts prove that the saloon is a peril, needing constant watching, but it is generally so recognized, not only by reformers, but by practically everybody. It necessarily follows that everything practicable should be done to reduce this peril to the lowest point.



T. T. EATON, D. D., LL. D.

On election day and at times of high public excitement, mayors issue orders closing all the saloons in their respective

cities. The reason is obvious; viz., that the peril is greatest then; that men will become fired with drink, the public peace will be broken, and crimes will be committed. It is universally lawful not only to punish crime, but to prevent it by whatever measures lie within the range of legislation. All along the line of history we read the same sad story of debauchery and crime following the drinking of intoxicants. To check intoxication the Greeks inflicted a double penalty on those who committed crimes while drunk. The Spartans caused Helots to be intoxicated so as to create a disgust for liquor in their sons.

It was strong drink, more than any other single thing, that overthrew the Roman Empire. Seneca said of Tiberius: "He was drunk but once, but that was from the moment of his first intoxication to the day of his death." This emperor appointed Pomponius Flaccus and Lucius Piso to high positions because they shared with him a drunken debauch; and that fact was stated in their commissions. In early Rome no one was allowed to drink wine till thirty years of age; but when drinking became general and the emperors were drunkards, the empire crumbled to its fall. And this was when there were no distilled liquors in existence. Freedom and law can not exist with drunken officials.

It is safe to say that to-day the saloon is the greatest enemy of our civilization. It debases manhood; it fosters impurity; it begets crime, and corrupts politics. Statistics show that during the nineteenth century, in Europe, over three times as many men died of drink as died in all the wars. Last year in Europe, leaving out Spain, Portugal, Italy, and Austria, there were 260,000 men slain by drink. In this country there were 70,000. Then the drink habit puts the human body in a condition that makes it less able to resist disease. Pneumonia, for example, is almost certain death to a drinking man. In the Bellevue Hospital, New York, it has been found that those who succumb most readily to sunstroke and to frostbites are those who use alcoholic stimulants. General Greely

testifies that alcohol is specially harmful to those who go to the Arctic regions; while Henry M. Stanley testifies to the same effect in regard to those who go to the tropics. The death-rate of barkeepers is two and a fourth times the average for adult males in this country.

Then, the use of alcoholic liquors renders men less fit for work; and here is a great loss that does not find its way into the tables of statistics. When a workman has been on a debauch, it requires days for him to get back to his normal working power. Alcohol is a poison, and not a food. Men who are poisoned are physically injured. That alcohol is a poison the highest medical authorities assert. Dr. Wm. B. Carpenter, of England, says, "No one who is familiar with the action of poisons upon the living body, and has made the nature of that action a subject of special study, has the smallest hesitation in saying that alcohol is a poison." To the same effect are the testimonies of Drs. Blenler, Adolph Fick, Forel, Bunge, and many others.

While alcohol may be useful as a medicine, just as strychnine and arsenic may be (that being the reason why physicians prescribe it in certain cases), it is no sort of justification for the saloon. What would be thought of places opened for the sale of strychnine and arsenic to people in health, in order to make money out of the victims of the strychnine and arsenic appetites (supposing such appetites to exist), and to cultivate such appetites in others?

Add to this that the use of stimulants causes lunacy. In the Fifty-seventh Report of the British Commissioners in Lunacy, it is stated that out of 113,964 lunatics whose cases were examined, 36,465 were caused directly by the use of alcohol. Many more were caused indirectly by the same thing. Drinking parents have children predisposed to lunacy as well as to other diseases. Sunday saloons have a large share in this ruin.

The observations of Dr. Alfred Wolff show a striking relation between beer-drinking and cancer, that dreadful and

loathsome disease which knows no cure and which has of late years so frightfully increased. Here, too, the Sunday saloon is an important factor.

In Glasgow, Scotland, examination showed that thirty-three per cent of the pauperism in the city could be traced directly to drink. A large per cent certainly was due to the same cause indirectly. Every saloon is a pauper factory,—pauperizing its patrons and pauperizing their families. Dr. Barnardo says that ninety-nine per cent of the homeless children in London are made so by drunkenness.

In the Dominion of Canada it was found that out of 28,289 commitments to jail, 21,236 were due to drink. The Monday papers in all our cities teem with accounts of crimes in connection with saloons on Sunday, showing that Sunday is the day for crimes in saloons more than any other. M. Dupetiaux, Inspector General of Prisons in Belgium, says, "My experience extends now over a quarter of a century, and I declare that four-fifths of the crime and misery that have come before me in my professional or private life have been the result of intemperance."

These are but a few items in the dark catalogue of evils that flow from the saloon. Shall they not be checked so far as practicable? Since Sunday is the day when most harm is done by the saloon—for then men are freer to roam around than on any other day,—certainly Sunday is the day of all days on which the saloon should be closed. On the same principle on which the saloon is closed on election days, or in times of special excitement, it should be closed on Sunday. That is the day of the week when the dangers, admitted to belong to the retail liquor business, are greatest; and the records of our cities show far more crime and violence on Sunday than on any other two days of the week, due directly to the Sunday saloons.

Then, the interests of the laboring men demand the Sunday closing of saloons. Being free from work on Sunday, these men are exposed to the temptation of the open saloon;

to spend the money which should go to the support of their families; to possible breaches of the peace, and even worse crimes associated with drinking; to injure themselves and diminish their working power for Monday; and to lose the benefits to be derived from a right use of their Sunday rest. The fact that many workmen get their pay Saturday evening renders them specially open to temptation from the open Sunday saloon. We wish that all those who employ labor would make Monday or Tuesday the pay-day for the week, rather than Saturday. The wages of workingmen would be more likely to go to their families, and the men be saved to a considerable extent from the snare of the Sunday saloon.

As a matter of protection to the public, the saloons should be closed on Sundays. There are many parts of our large cities which it is dangerous to visit on Sunday, because of the saloons in those parts, and the dissipation of many who are at work during the week and are free on Sundays. There is not a city where the closing of the saloons on Sunday would not make life and property appreciably safer. It is on Sunday, for the most part, that anarchists and other enemies of society hold their meetings and do their work.

The saloon-men themselves are entitled to their Sunday. They breathe a foul moral atmosphere, and are on a constant strain through the week; and this is much worse on Sunday. Necessarily this is weakening and corrupting to them. No wonder that their death-rate is two and a half times the average, and more than that many times what would be the average if the saloon evil were eliminated. If the barkeepers were free on Sunday, morality and religion would have some chance to reach them.

But, I take it, no one here needs any argument to convince him that the saloons ought to be closed on Sundays. Hence the rest of this paper will be devoted to practical suggestions as to how to bring to pass this desired result.

There are many difficulties, which courage and determination are needed to overcome. The man who attacks the

saloons should remember that he is dealing with a shrewd and an unscrupulous enemy. Recently, in New York City, the fact was brought out that three-fourths of the saloon-keepers were "jail-birds." And yet,—O! the irony of it!—every one of these men was indorsed by others, under oath, as good and respectable citizens. Hence there can be no compromise; for such men can not be trusted to keep their promises. No doubt there are some exceptions, but certainly this is the rule.

Moreover, as I found it in my campaign in Louisville, when you attack the saloons you will find that the more respectable element in the liquor trade, the distillers and the wholesale dealers, will make common cause with their patrons; and you will find the whole force of the liquor-traffic arrayed against you.

Another and a serious difficulty is, that so many of the good Christian citizens shrink from incurring the ill-will of the liquor men, and so it is hard to persuade them to take an active part in a campaign against the Sunday saloons. This is the most discouraging feature of the campaign. It is needful, therefore, to appeal strongly to the consciences and the manhood of these men to induce them to give their active co-operation, which is essential to success.

Yet another difficulty is to get the real co-operation of city officials. They feel they owe their positions largely to the liquor men, and they shrink from antagonizing them, lest they lose their jobs. It is not unlikely that they are patrons of the Sunday saloons, and so do not like to give up their Sunday resorts. It is necessary, therefore, to secure able legal talent to act with the proper authorities and see that the processes of justice do not miscarry. It is necessary also to arouse public sentiment to the point of demanding that these officials shall regard their oaths of office and perform their sworn duty.

Witnesses who are unknown to the saloon men should be quietly sent to the saloons on Sunday, to see the actual sales of liquor. There should be two or three witnesses to each

transaction. They should get certainly at the facts as to who is the proprietor of the saloon, and that the barkeeper is really employed by him. One case I have in mind failed because we could not prove that the man with a white apron, who sold the liquor over the counter, was really employed by the proprietor. So witnesses with keen eyes and with level heads are needed.

Then several failures must not discourage the workers. Let new cases be constantly brought up under the various phases of the law, and let the saloon men see that the reformers are terribly in earnest. The best legal talent should be secured, and the best citizens should lend their presence in court when the cases are tried. I recall, when our cases were tried, in what force the liquor-dealers were present. It should be made evident that the movement is not the effort of a "few fanatics," with whom the general public have no sympathy, but that the best people in the community have made up their minds that the saloons shall respect the laws.

Agitation is well. Those who desire a change should agitate, while those who wish no change will discourage agitation. Agitation may not always accomplish its purposes; but it never leaves the situation just as it was before. By sermons, public speeches, newspaper articles, pamphlet and book circulation, and private talk, the friends of the Sabbath should be ceaselessly agitating the subject of Sunday closing of the saloons. Persistent and intelligent agitation will carry the day against Sunday saloons. "In due season we shall reap, if we faint not."

In most States there are laws on the statute-books sufficient for the purpose. What is needed is a determined effort to enforce those laws, and to create a strong public sentiment in favor of enforcing them. The growth of the temperance sentiment in our country, in recent years, is one of the most encouraging signs of the times. I will not weary you with statistics, but simply ask you to look at Ohio, at Kentucky, and at Texas. This world does belong, in an important sense, to the saints of the Most High God, and, by their faithfulness, righteousness shall triumph.

Since the recognized dangers of the retail liquor business are greatest on Sundays; since on Sundays society is most open to the attack of the saloons; since on Sundays most harm is done by the saloons; and since there are laws forbidding the Sunday opening of saloons,—the saloons *must* be closed on Sundays.

Another reason is to be added to these, and with this I close. The Sunday saloon is the most formidable enemy of Sunday rest. It is the greatest obstacle in the way of properly enforcing the Sunday laws. Other lines of business can easily be handled when once the Sunday saloon is out of the way. Witness the recent action of the barbers in favor of Sunday closing. The family grocery, and every other business that is open on Sunday, will speedily fall into line, whenever the saloon is closed on that day. The Sunday saloon is the citadel of the enemy; and therefore it should be the object of our supreme attack. Babylon will fall when the Sunday saloon is no more.

W. W. Eaton

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OUR DUTY, AS TO THE WEEKLY DAY OF REST, TO THE ISLANDS UNDER OUR FLAG.

GEORGE K. MORRIS, D. D., LL. D.,

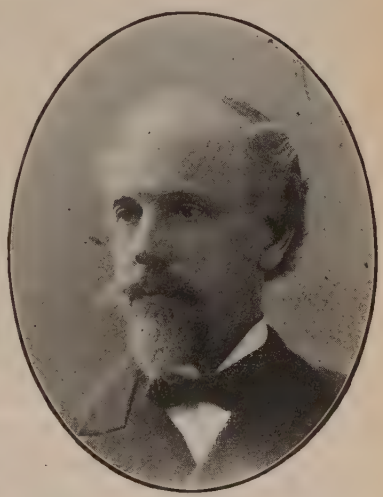
PASTOR OF THE EUCLID AVENUE METHODIST EPISCOPAL CHURCH, CLEVELAND, OHIO, AND FORMERLY PROFESSOR OF PRACTICAL THEOLOGY AND PULPIT ORATORY IN BOSTON UNIVERSITY.

DUTY is obligation as to which there is no option. What one perceives to be duty must be done. Excuses are as useless as they are dishonest and cowardly.

Responsibility is exactly measured by opportunity. Where moral quality is concerned, the *Can* is the *Must*.

These moral truisms lie at the bottom of the question raised by the topic of this paper.

In order to an intelligent answer to the question, "What is our duty to the people of the islands that have come under our sway?" we should first determine who is meant by the word "our." Whose duty are we to discuss? Clearly the answer must include the Government of the United States. It is in a position to act promptly and directly. Whatever it chooses to do, as to the Sunday question, it is able to do without let or hindrance. The island peoples have suddenly been shaken loose from old conditions. They are looking to our Government for guidance as to their future development, and are as clay in the hands of the potter. This will not always remain true. The situation is unique, and will be transitory.



GEO. K. MORRIS, D. D., LL. D.

Even the adults have been shocked, as by a cataclysm, into a condition of susceptibility to molding impressions never before equaled in history. The young, especially, are in our hands. Ordinarily, children are but slowly reached by new influences, because of the molding power of the conservatism of home, or what is called home. In the islands, however, the incoming of a new power, vaguely felt to be beneficent, has paralyzed, temporarily, home conservatism; thus leaving the young free to follow their eager penchant for the new and the better.

In assuming the government of these largely undeveloped peoples, our Government has become absolutely responsible for their well-being. In many respects it has met the situation nobly, and done its duty well. The story of the conduct of

affairs in Cuba during our temporary rule in that island, especially concerning the abolition of yellow fever and the establishment of public schools, is one of the most glorious in the history of the world. It is a record of which every American may justly be proud, and which shows, also, what can be done, and therefore what ought to be and must be done.

There is another answer to the question, "Whose duty is under consideration?"—viz., the people's. In America the people, by the force of public sentiment, in a large measure control the Government. As we, the people, possess this power, we bear the responsibility. If, therefore, the right things are not done for the islands recently added to our domain we, the people, will be under condemnation. We should secure a clear notion of what we can and ought to do, and then we should agitate more and more resolutely, till the nation awakes to its obligation and compels its Government to act.

The question is a broad one, and can not, in all its aspects, be presented here, even in outline.

Let us answer as to the Lord's Day alone: Shall we do anything to interfere with the customs established by centuries of neglect and Satanic misrule? Shall we be indifferent to the moral and spiritual development of these undeveloped millions? Does the question answer itself? If we have a good thing of which they have no knowledge, shall we not give it to them? Have we anything, among all our priceless possessions, equal to our weekly day of rest? Is it not perfectly clear that we should, as soon as possible, give this boon to our possessions?

I answer, Yes, on the ground of *humanity*. It will be cruelty, more deadly than that of the Inquisition, to leave the islanders, whose future is now in our hands, to go on without a Sunday. It will be to leave coming generations to live and die under a curse. Consider the blessings to come on millions yet unborn, as a result of the establishment of the

Lord's Day, as a gift from us to them. This phase of the subject appeals to the altruistic impulses of every man-loving, God-fearing American.

I answer, Yes, again, on the ground of *our own advantage* in several particulars, not all of which may be mentioned in this brief outline. One element of the case is the moral one. A part of our immense population, left in a semi-barbaric condition, will beget conditions fraught with peril to the morals of all our people. You can not maintain perfect sanitation in isolated spots in an insalubrious clime. All the bogs must be drained, all impurities must be cleared away, else your little Edens will breathe the poisons from the neighboring plague-spots. The States are healthier because Cuba was cleaned up. The health of the civilized world will profit by our sanitary work in Panama. The same law rules in the moral realm. Our land is cursed by moral poison, born across the wide ocean. We are met at every point, we are injured in every interest, by the evil influences bred by centuries of bad living of neglected millions beyond the sea. We can not keep our own sweet day of rest in its beauty, so long as we suffer our island peoples to remain without a weekly day of rest.

Moreover, we can not consent to their Sabbathless condition without moral degradation. It is a law without an exception, that no man is better than the thing to which he consents. When we acquiesce in any evil, we thereby reveal our own moral level. To demand that our Sunday shall be established in the islands, will be to tone up our own moral and spiritual nature. Silence is consent. Inactivity is silence effectuated.

Then, the economic aspect of the subject must be mentioned, though I may say but a word about that phase of the matter. Give the islands the Lord's Day as we honor and love it, and we shall make our people there more industrious, more prosperous, and hence more valuable commercially and economically to ourselves and the world in general.

I answer, Yes, thirdly, on the ground of *loyalty to God.*

Can we suppose for a moment that He is indifferent, and that He will lightly regard any indifference on our part, as to the moral and spiritual elevation of these victims of ages of selfish and wicked misrule? Are we not bound by every principle of our religion to charge ourselves with the spiritual elevation of all our people? The thoughtful Christian, indeed, feels that he is expected to do all in his power to make every man in the whole world a happy child of God. It is only those who have never brought their logical faculty to bear upon the decision of moral questions who need even a hint to guide their action in this case.

In conclusion, a word must be said as to the *how* of the work to be done. In what way shall we proceed to establish Sunday among the peoples whose welfare engages our thought? Let it be remembered that men can not be directly made moral by law. But let us not forget that men may be made immoral by law, and also by the absence of law. There are cases in which the absence of law is law most influential. To make no law, as to the Sabbath, among the Filipinos, who know of our home Sabbath, is to confirm them in their neglect of the day. It will be to say that we agree to let things go on as in the past. It will be to throw the weight of the National Government against the success of the labors of all workers for the advancement of those people. The Government, therefore, should at once, and with most solemn sanctions, establish a weekly day of rest in our new possessions, and set the example of a loyal observance of the law. It should forbid all its own representatives doing any ordinary work on that day. It should also prohibit all business and all common labor by the people on the weekly day of rest. This much it owes to our own traditions, to our home people who believe the observance of the day a necessity, and to those who are now in our hands for weal or woe.

This having been done by our national authorities, and the day established upon a legal foundation, the Churches and the Christian people, by means of missionaries and in-

structive literature, must hasten the good work of putting into the minds of all the island populations a clear conception of the meaning of the day economically, morally, and spiritually.

By faithful discharge of our duty we shall win the approval of our own conscience, the gratitude of the living millions whom we bless, of countless generations yet unborn, and the loving smile of our Father in heaven, who loves the Igorrote and the Negrito as well as the Anglo-Saxon.

Oscar K. Morris

V. RELIGIOUS RELATIONS OF SUNDAY REST.

1. *Historically Justified. Frederick Peake, A. M., LL. D.*
2. *The Change of the Day. Johns D. Parker, Ph. D., D. D.*
3. *The Change of the Day. S. W. Gamble, D. D.*
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5. *The Church and the Sabbath. S. P. Spreng, D. D.*
6. *The Day of Heaven. Rev. Will C. Wood, A. M.*
7. *Some Mistakes About the Sabbath. David J. Burrell, D. D., LL. D.*
8. *Safeguarding Religion and Morals. Rev. George Smart, A. M.*
9. *Essential Features of the Sunday Question. George F. Chambers, Esq., J. P.*
10. *An Appeal to Christians. Charles Bayard Mitchell, D. D.*

THE RELIGIOUS BASIS OF LORD'S-DAY OBSERVANCE HISTORICALLY JUSTIFIED.

FREDERICK PEAKE, A. M., LL. D.,

SECRETARY OF THE LORD'S-DAY OBSERVANCE SOCIETY, LONDON, ENGLAND.

THE ancient Romans proclaimed their city walls and gates as sacred; the Christians of the Middle Ages consecrated their churches; the modern Hindus intrust the custody of the purest water-springs to the twice-born Brahmins. In each case the inviolability of that which is precious to man is safeguarded by an appeal to the fear of God. Such methods are not inherently superstitious in intention or result. They are manifestations of a divinely planted instinct. They are more or less conscious imitations of a Divine method, one of whose earliest known applications is recorded in the statement made concerning the primeval Sabbath: "And God blessed the seventh day, and *sanctified* it."

FREDERICK PEAKE, A. M., LL. D.

Where the fear of God prevails, there the sanctity of human life, the sanctity of the marriage tie, the sanctity of the Sabbath rest, is an inviolable barrier against the encroachments of man. Hence: "Turn away thy foot from the Sabbath, from doing thy pleasure on My holy day." "The place whereon thou standest is holy ground." Man made in the

image of God, marriage instituted of God, the Sabbath reflecting the rest of God, were fenced and guarded from the beginning by man's divinely taught conviction that the sacrilegious handling of what God proclaims as holy can only entail man's destruction.

But where man's self-assertion prevails over the fear of God, such boundaries are soon overpassed. Communities and individuals that have lost or pushed aside the just fear of God's displeasure, speedily learn to make light of the most elementary rights of their fellow-man.

As man is made in the image of God, so duty to our fellow-man is made in the image of duty to God. The first and great commandment of the law has as its corollary the second, which is like unto it: "Thou shalt love thy neighbor as thyself." And thus the fear of God becomes man's greatest safeguard and defense against the unbounded self-assertion of his neighbor. It should be made, therefore, the basis of every attempt to recover for the bond-slave and the oppressed that liberty which is theirs by the will of their Creator.

We appeal to the teaching of History.

Modern Sabbath taskmasters, whether urged by the pursuit of gain or by the craze for pleasure, are following in the steps of those who made Israel in Egypt to serve with rigor, and made their lives bitter with hard service; so that the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God. Such a cry,—the mute, inarticulate appeal of human misery,—goes up to-day from myriads of Sabbath workers, who are compelled by poverty to transport, to feed, to amuse their leisured neighbors; and that cry comes up unto God.

The Divine response, now as then, is no mere humanitarian appeal, pleading with man for brotherly treatment of his fellow-man. It is no economical appeal, recommending occasional rest in the interest of the employer himself. It is the trumpet voice of irresistible authority, "Let My people go, that they may serve Me." It calls for a break in their toil;

an opportunity for a solemn feast-day, for which they shall be directly indebted to God; on which they may gratefully thank Him for this breathing space, this brief relaxation of their bond-service.

That claim for elementary justice and reasonable treatment, resented indeed and resisted by an arrogant taskmaster, became nevertheless the thin end of the wedge which, driven home by repeated blows of judgment, broke up the whole tyranny of Egypt, canceled the bondage, put an end to the rigorous service, and set God's people free to serve Him in the wilderness and in the Land of Promise.

If we, who form this Congress, desire to set our brethren free from an intolerable Sabbath bondage in the name of business or pleasure, let us remember that the Sabbath freedom of Israel, from the days of Moses to the present day, has rested on that Divine message; and let us re-echo it throughout the Gentile world, "Thus saith the Lord, Let My people go, that they may serve Me."

By milder but not less cogent means Christianity imposed on the Roman world the recognition of the Lord's Day, the Christian Sabbath.

The Cæsars, the world's taskmasters, after the pattern of Pharaoh, became gradually aware of a people bent on claiming their Sabbath heritage on purely religious grounds; a people who gathered on a stated day to worship Christ as God, and to renew their pledge of loyalty to Him and to each other. Persecution, relentless as that of Egypt, failed to crush the growth of this movement; and, in the fourth century, Constantine was compelled to grant legal recognition to a movement of purely religious origin.

A precisely similar movement is in progress in China at the present day. Chinese converts, anxious to observe the Lord's Day as a day of rest and worship, after the manner of their instructors in the faith, are constantly beset with difficulties, owing to long-established customs,—domestic, commercial, municipal, national. The greater part of these

would vanish should a Christian Emperor of China arise—not an inconceivable possibility,—and issue some such edicts, establish some such legal enactments, as did the first Christian Emperor of Rome. But, in either case, the instructive fact remains that the first impulse towards such an immense social reform is a religious impulse, a rooted conviction that for every man the Sabbath rest is a right divinely granted and divinely claimed.

The story of the Anglo-Saxon nations is an object lesson of the same elementary principle.

At the Paris Congress in 1900 a leading French worker in the cause of Sunday rest asked, almost despairingly, on behalf of his own and kindred races, "How can you expect us to attain, at once, to the standard of Sunday observance which prevails among the peoples who adopted, a thousand years ago, the principles and methods for which we are contending to-day?" This advantage we owe, in the main, to King Alfred. In no one particular of his administration did he show a keener perception of right principle, or a truer forecast of the enduring needs of his people, than in preparing his code of laws with the summary of Divine laws contained in the Ten Commandments. It has caused the golden thread of reverent regard for the Lord's Day, as a Divine institution and gift, to be interwoven with our national legislation, our national thought and habits, and to prove itself one of the most powerful bands of our social and industrial, no less than of our religious, stability. In brief, the Anglo-Saxon Sunday, the American Sunday, the English Sunday, the Scottish Sabbath, owes its strength, its vitality, its continuity to the conviction that it is, in its essential principle, a religious obligation.

True, the actual falls short of the ideal,—an experience not confined to Lord's-day observance.

But each succeeding resuscitation of flagging loyalty to the ideal has been the result of a revived conviction of the Divine authority of the institution. It was so at the Reformation, which went behind merely ecclesiastical sanctions,

and their inevitable failure to impress men with a sense of obligation, and which took God's revealed Word as the basis of its conceptions and its teaching. It was so in the Puritan Movement, to which both American and English character owe so much. It avowedly framed its system of Sabbath laws on no purely political or social lines, but on what it believed to be the proper application of the revealed will of God. It was so in the Covenanting Movement, which rendered a similar service to the life and character of the Scotch and Scotch-Irish race. The Divine sanctions and obligations of the day fashioned the laws and inspired the spirit in which they were observed. It was so at the Evangelical Revival of the eighteenth century, an impulse as strongly felt in America as in England; a force to which so many zealous and active religious societies owe their origin, my own among the rest. One of the leaders of that movement publicly expressed his satisfaction that the Society which had been formed in London for promoting the better observance of the Lord's Day, proceeded boldly on the Divine authority of the institution.

An experience of seventy-three years has justified the satisfaction thus expressed, and the sound policy which did not stop short at a humanitarian appeal for a weekly day of rest, but pressed in God's name for a full recognition of the sacredness of the day.

Standing at the beginning of the twentieth century, it is manifest that a revival of Lord's-day observance is one of the pressing needs of our time.

We do not ignore the *humanitarian* claim, but we dare not put it in the forefront of our appeal. We know that the Sabbath was made for man; but we know that what was thus made was not a weekly bank holiday, but a Sabbath, a day of holy rest, so defined by its Maker. The sanctity of the Sabbath is the essential safeguard of its restfulness; for a holy day lessens labor, a holiday increases it.

We care not to press merely *ecclesiastical* rules; for these practically sit but lightly on the bulk of those who theoretic-

ally accept them, and for the vast majority of men have no sanction which touches the conscience. The position which we claim for the Lord's Day must be one which appeals to every man's conscience in the sight of God. It must be based on a direct Divine ordinance and commandment.

We doubt the force of *utilitarian* arguments when opposed to human selfishness,—the greed of money, the craving for pleasure. A handful of missionaries preaching God's will outweighs an army of officials pleading social and economic considerations. Witness the India of to-day; witness the failure of the proposed tenth-day rest in Revolutionary France a hundred years ago; witness the failure of the modern attempt in France to arouse enthusiasm for a *weekly* rest, rather than a *Sunday* rest. Men's hearts are but little moved by the theory of what is desirable; they are stirred to their depths by the conviction of what is right.

All the advantages which this Congress has claimed for the weekly day of rest may be justified by argument, by evidence, by experience. But it has taken ages to accumulate this justification.

Wherefore, that the world might not stand still awaiting the decisions of its wise men, the only wise God anticipated the experiences and conclusions of men by setting apart, at the beginning, the day which He blessed and consecrated, by making the Sabbath for man, and by ordaining, in that voice of thunder which has filled the world and re-echoed down the ages, *"Remember the Sabbath day, to keep it holy."*

Man's whole history has been the justification of God's plan.

Frederic Peake, M.A., LL.D.
Secretary

THE CHANGE OF DAY.

JOHNS D. PARKER, PH. D., D. D.,

POST CHAPLAIN UNITED STATES ARMY, RETIRED; AUTHOR OF "THE SABBATH TRANSFERRED."

WHEN astronomers observe a planet at different points of the heavens at different times, they say *the planet has moved in its orbit.* When Christian scholars find the Sabbath, observed by Christ and His inspired apostles under different dispensations, on different secular days, they believe that the institution for good reasons *must have been transferred* by Divine authority from one secular day to another. The proofs of the transfer of the Sabbath from Saturday to Sunday, at the time of the Resurrection, are derived from many sources; such as philosophy, theology, evolution, prophecy, the example of Christ, the example of the inspired apostles, the practice of early Christians who lived near the time of Christ and the apostles, and from the outpouring of the Holy Spirit on the Christian Sabbath for nineteen centuries; but, in a brief paper like this, it will only be possible to consider a few of the proofs.

REV. JOHNS D. PARKER, PH. D., LL. D.

The transfer of the Sabbath is one of the milestones along the pathway of Christian history. No one can really be an intelligent Christian, in the highest sense of the term, unless he understands it; for it is so closely related to the Resurrection and to the unfolding economies of God, that a man needs

to be in touch with it, to be a co-worker with God, under the Christian dispensation. To understand it is to place in the hands of the Christian the key to unlock the doors of a rich spiritual treasury; for it places great emphasis on the Resurrection of Christ, and Paul says, "If Christ be not risen, then is our preaching vain, and your faith is also vain."

There has been a great confusion in the minds of Christians in regard to the Sabbath, and some good men have made serious mistakes. When I was a boy I heard about the Creation Sabbath, the Jewish Sabbath, the Christian Sabbath, the Lord's Day, and Sunday, and I was confused, supposing that there must have been several holy days in Christian history; but, after studying the subject carefully for about fifteen years, I found that there is but one Sabbath in the Decalogue,—one-seventh of the time,—and these different names of the Sabbath are simply given to the day to designate it in the dispensation under which the Sabbath existed at the time. The Sabbath—a Divine appointment—is an institution, as Thanksgiving, or Christmas, or Easter are human institutions; and it can be transferred from one secular day to another by Divine authority, or modified in its character; but there is only one Sabbath, and the Jewish Sabbath and Christian Sabbath, or Lord's Day, are *identical*. Sunday is the name of a secular day—the time when the ancients worshiped the sun. It would be just as appropriate to call the Jewish Sabbath-schools, *Saturday*-schools, as to call Christian Sabbath-schools, *Sunday*-schools.

To consider the subject intelligently, it is necessary to form a right conception of the Sabbath. The Sabbath is not a natural or secular day, like Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday. These natural days are time-measures for the revolution of the earth on its axis, and they fill up the whole week; and if science is true, they ran for ages before the Sabbath was instituted. Christ says the Sabbath *was made for man*. It came in at the end of Creation, after man had been created, and was instituted for three purposes,—rest, worship, and commemoration. The

Sabbath is twenty-four hours in length; for it is to take the place of a secular day, and a fractional day would be inconvenient. It is reasonable to think that the Sabbath would be equal to a unit of time, measured by the revolution of the earth on its axis; so that, before revelation was given to man, the original Sabbath would afford time for nature, which displays the attributes of the Creator, to be brought before man in one complex whole, to elevate and refine his life, and to develop his moral and spiritual powers. The Book of Nature was opened and placed before man, and as the pages, written in such large and obvious characters, were turned slowly day and night, and during the vicissitudes of the seasons, the original Sabbath gave man every evidence of God's existence and attributes as written in the earth and in the heavens. And when fuller revelation came to man he had ample opportunity, during this unit of time, to learn the will of God, and to worship in His temples.

Perhaps we can gain a better conception of the Sabbath by an illustration: A man fixes a time to take an outing. Suppose he arranges to take the outing on Saturday. The time for the outing is not Saturday, as Saturday, for Saturday existed as a day in the calendar before the outing was determined on. Suppose it should rain on that Saturday, he may transfer the outing to some other day which would be more suitable. In a similar manner, the Sabbath, a time instituted by the Creator for rest and worship, was placed on Saturday, and at the Resurrection the institution of the Sabbath was transferred from Saturday to Sunday. Another name was given to it, calling the Christian Sabbath also the Lord's Day, in commemoration of this event.

If we have no record in the New Testament in regard to the transfer of the Sabbath at the Resurrection, the actions of Christ after the Resurrection would be sufficient to prove that event. On the day of the Resurrection, Christ appeared five times to His disciples and to the holy women. The next Jewish Sabbath He did not appear to His disciples; but after eight days, John says,—that is, on the next Sunday,—Christ

appeared to them.[1] The change came gradually, not provoking opposition among the Jews, until, as Philip Schaff says, in the second century its observance was uncontradicted and universal.[2]

The English translation of the New Testament does not reflect all the evidence given us of the transfer. If we turn, however, to the original Greek, and translate the passages connected with the Resurrection correctly, we find that there are ten passages that speak of the transferred Sabbath. Take Matt. xxviii, 1, and translate it correctly, and we have positive proof of the transfer. The passage, as rendered in the English Bible, reads: "In the end of the Sabbath as it began to dawn toward the first day of the week." A free and correct translation of the passage would read as follows: "At the close of the (Jewish) Sabbaths, as it began to dawn toward one of the (Christian) Sabbaths," etc.[3]

There is not room, in a brief paper like this, to treat this subject fully, but if any one will take the trouble to read my monograph on the Sabbath, entitled "The Sabbath Transferred," he will find, in the sixth chapter, this subject fully discussed.

The transfer of the Sabbath is foreshadowed in prophecy. Take,—"For behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."[4] The (Jewish) Sabbath was the memorial-day set apart for the commemoration of the work of Creation. The prophet says that this Sabbath day shall cease to be kept, for the old Creation "shall not be remembered nor come into mind."

As one stands on a high mountain, some time after a shower, when the sun begins again to shine, the ends of the

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[1] John xx, 26.

[2] History of the Christian Church, pp. 478–79.

[3] Dr. Robert Young, a scholarly layman, who was inspired with the lofty purpose of giving to the English-speaking world the Word of God in their own tongue, in as nearly as possible the very language originally "God-breathed" through the inspired penmen, translates this passage: "On the eve of the Sabbaths, at the dawn, toward the first of the Sabbaths, came Mary the Magdalene," etc.—Editor.

[4] Isaiah lxv, 17-19.

rainbow seem to unite to form a complete circle in the sky. So if a man climbs up high enough on the everlasting mountains of God's truth, and stands on Mount Calvary, he can see the two apparent Sabbaths of Bible history become arcs of the same circle. If his vision is enlightened and spiritual, he can see the Jewish Sabbath and the Christian Sabbath form one and the same institution. And this is the bow of promise of God's covenant, when all truth is put in as complementary parts of God's universal system, and God becomes All in All.

To illustrate this subject: Before man was created, suppose the herbivorous animals were given bread to eat. When man was created he was given the same bread to eat as the animals, during six days when he was engaged in secular pursuits; but every seventh day he was given a new loaf of bread to eat in place of the old loaf designed for that day. Under the Mosaic Covenant this new loaf, given in the Garden of Eden, was to be eaten on Saturday, in commemoration of the Old Creation; but after the Resurrection the new loaf was to be eaten on the first day of the week, as was prophesied by the Great Prophet in commemoration of the New Creation.[5] It was the same loaf of bread under both covenants, but it was eaten on a different day of the week, which was clearly indicated under God's providences, and plainly taught in the New Testament, when it is correctly rendered. It is the new seventh-day loaf, the Christian Sabbath on the first day of the week, so sweet and precious to Christians in all lands and in all times.

Johns D. Parker.

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[5] Isaiah lxv, 17.

[We recommend all our readers, and all lovers of the Lord's Day, to get a copy of Dr. Parker's little book on "The Sabbath Transferred." It is one of the most original, unique, and scholarly discussions of the subject that we have read. The book is packed full of good matter, is well written, beautifully printed and neatly bound. It may be had from the author, at 220 Orange Street, New Haven, Conn. Price, $1.—Editor.]

THE CHANGE OF THE DAY OF THE SABBATH.

S. W. GAMBLE, D. D.,

AUTHOR OF "SUNDAY THE TRUE SABBATH OF GOD," ETC.

I AM not to discuss the loss of Sabbath sentiment, or the increase of Sabbath labor; I am not to tell how the Sabbathless laborer is robbed of forty per cent of his rightful expectancy of lifetime, or how his dependents are robbed of his social presence for an average of eight years in a labor lifetime; I am not to show how he is robbed of religious teaching and environment, and in many cases driven to drink and into associations of the worst kind, or into the use of "tonics" in place of nature's sweet restorer, rest; nor may I discuss the problem of successful evangelism among laboring people, one-sixth of whom have no day on which to listen to the Word of God from Jewish, Roman Catholic, or Protestant pulpit; nor the causes that have produced these results; nor even discuss the possible remedy by which we might hope to liberate the Sabbathless from their seemingly hopeless slavery.

S. W. GAMBLE, D. D.

But I will take the time to say that there is an intimate relation between doctrinal opinion, or conviction of duty, and one's course of conduct. The loss of the conviction of Bible authority for any line of action goes far toward establishing it in conduct. Sabbath desecration easily follows the loss of the belief in the sacredness of the day. There has been a

half-century of dissemination of erroneous teaching against the sacredness of the Sabbath. Of course, the discussion had some value: it exposed the weaknesses in theories and the errors in conception of the Bible and of historic truth on the Sabbath question. But while errors were exposed, the truth was not as clearly taught. Here was the defect of the scholarship in the Christian Church these last decades.

In "the Scriptures," as the Master used that expression, the word "Sabbath" did not refer to some particular day of the week; nor had a septenary meaning. "Sabbath" meant "rest," without regard to the length of the rest, or the length of time between the rests. It was the word "day" and the word "year" that gave length to the Sabbath. There was the weekly Sabbath and the seventh-year Sabbath. Then there was also a double Sabbath, or a Sabbath two-days long at every Old Testament Pentecost; and there was a two-years-long Sabbath to the land at every Jubliee. It consisted of the ordinary seventh-year Sabbath and the fiftieth-year Sabbath. Only a cursory study of the Old Testament Scriptures is necessary to show that the Sabbath idea or institution is altogether apart from any particular day or days, or year or years.

It was the definite teaching of the Mosaic enactments which located the "Sabbath," so to speak. On the one hand, they were directed, "Six days thou shalt labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God,"[1]—that fixed the weekly Sabbath for the Hebrew. On the other hand, they were also directed, "Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard,"[2]—that fixed the seventh-year Sabbath for the land. Similarly, on the fiftieth year, the Israelites were directed to give the land rest, thus instituting a two-years-long Sabbath every fifty years.

[1] Ex. xx, 9. [2] Lev. xxv, 3, 4.

It was these separate enactments that separated between periods of rest and periods of labor.

I shall here take the liberty of changing the form of the title of my topic, and instead of speaking of "The Change of the Day of the Sabbath," I shall speak rather of "The Changes of the Sabbath Day."

God sustained a covenant relation—(1) to the patriarchs; (2) to the Hebrew people; and, (3) last of all, to all nations, or to the Christians of all nations. To each of these dispensations He gave a Decalogue, or "the words of the Covenant, the Ten Commandments."[3] These Decalogues are substantially alike, except—(1) That the Sabbath Commandment rests on an entirely different reason in each dispensation. The Sabbath of the patriarchs commemorated the Divine resting on the Creation Sabbath, and was always observed on Sunday. This patriarchal Sabbath was ultimately lost, and for two hundred years was not observed by any people. Under the Hebrew dispensation, the Sabbath command commemorated the deliverance from Egyptian slavery. It was observed on different days of the week, as the double-day Sabbath at each Pentecost projected the Sabbath one day forward in the calendar week. The Christian Sabbath commemorates the resurrection of Christ, and like the patriarchal Sabbath is always observed on Sunday. And (2) Christ modified and enlarged the significance of several of the commands, including the fourth. The principles underlying the Decalogue are of universal application; but, under the Gospel, it is the spirit rather than the form which rules.

On account of sinful neglect, the original Sabbath was lost, and it was revealed again at Sinai on Sunday morning, Sivan 5, in the year of the Exodus.[4]

Let me merely indicate the following facts, all of which are treated of in detail in my book, to which it is necessary to refer those who wish to have this more satisfactorily discussed

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[3] Ex. xxxiv, 28. [4] Neh ix, 13, 14.

than it is possible to do within the scope of this address. The Jewish Sabbath was not the patriarchal Sabbath: 1. Note the command. There was a new reason for Sabbath observance—a reason applicable only to Hebrews, and therefore only "the children of Israel shall keep the Sabbath."[5] 2. It was a sign Sabbath, to separate them from all others."[6] 3. It was a Sabbath of fixed dates, and not of a fixed day. Hence it was so adjusted to the calendar that Abib 10, 14, and 16 were labor-days from Moses to Ezra, and never Sabbaths. Thirteen dates were weekly Sabbaths every year, and hence Saturday never could have been a Bible Sabbath for more than a year at any one period. And whether the Sabbath had been one or two days in length, as it always was in the Pentecost period, there could not be another weekly Sabbath until the fulfillment of the first half of the Fourth Commandment, "Six days shalt thou labor," had been complied with. In connection with the Pentecost, then, there were two Sabbath days—the one closing the regular week and the other closing the Pentecost celebration. This projected the weekly Sabbath forward one day, so that the day of the week on which the weekly Sabbath regularly occurred changed from year to year.[7]

God said, "I will cause all her mirth to cease, . . . and her Sabbaths.[8] Christ fulfilled that prophecy on Friday at Calvary. Matthew, the Jew of the Evangelists, recognized that fact when he noted the fact that Christ rose from the dead after all the Jewish Sabbaths had legally ceased.[9] Because of this, Matthew did not put the resurrection "at the end of the Sabbath," but "at the end of the Sabbaths." The word is not *Sabbatou,* genitive singular; but *Sabbaton,* genitive plural. And the plural in Greek implies three or more. The Jews had three kinds of Sabbaths—the usual weekly Sabbath, the

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[5] Ex. xxxi, 16. [6] Ezek. xx, 12.

[7] Rabbi Hirsch, of Chicago, admits that "the Sabbaths had no connection with a fixed week' during the Jewish dispensation, and that all their weekly Sabbaths were fixed-date Sabbaths, and not Sabbaths of a fixed day in the week.

[8] Hos. ii, 11. [9] Matt. xxviii, 1.

double-day weekly Sabbath, occurring once a year, and one mid-week fast Sabbath once every year on the day of the atonement.

Christ rose from the dead on the "first," or chiefest, of the Sabbaths. The Evangelist does not say, "the first day of the week."[10] 1. There is no Greek word for "week" in the New Testament. 2. There were three ways known to the Evangelists by which they could have indicated that the resurrection was on "the first day of the week," but they did not use either of them. 3. Again, it is the genitive plural of the Greek noun, *Sabbaton*, that is used. Please to keep in mind that the *plural* in Greek indicates three or more. This would show that the body-Sabbath is more important than the shadow; that the day is secondary to the institution.

Christ did not change from one fixed day to another fixed day; but he put a stop to the constant changing of the days of the Sabbath in the Jewish system, and changed it back to the original fixed Sunday-seventh-day Sabbath. Thus was David's prophecy of the resurrection Sunday-Sabbath fulfilled, and we can truthfully say, "This is the day the Lord hath made, we will rejoice and be glad in it."[11]

S. W. Gamble.

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[10] The English translation Matt. xxviii, 1) is incorrect. See also Dr. Parker's article on page 171.

[11] Psa. cxviii, 24.

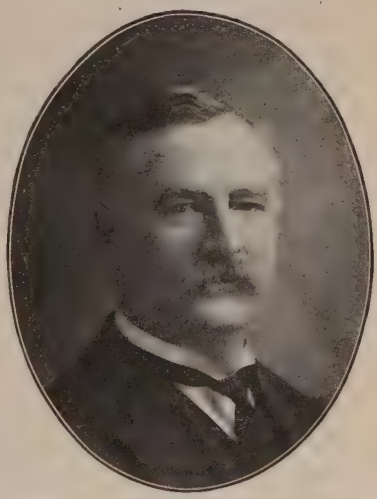
NOTE.—The reader is referred to the resolution on page 39, adopted by the Sunday Rest Congress, specially commending the work, entitled, "Sunday the True Sabbath of God," by Rev. S. W. Gamble, D. D., the author of this paper.—Editor.

HOW THE SABBATH WAS LOST IN EGYPT.

REV. GILBERT LORD WILSON, PH. D.,

AUTHOR OF "CHRIST IN CHRONOLOGY AND SCIENCE OF THE SABBATH," LORIMOR, IOWA.

How THE Sabbath was lost in Egypt may be discussed under the following captions: 1. Was the Sabbath lost in Egypt? 2. Was there need of a miracle, if it was not lost? 3. How could it be lost? 4. Some inferences resulting from a comparison with what is "spiritually called Egypt." 5. The Sabbath lost by losing the weekly cycle.



REV. GILBERT LORD WILSON, PH. D.

The total silence of the Bible from the Creation to the time of Moses has led many to think that the Sabbath was not in existence during that period. That this is a mistake may be shown from the ancient records of Egypt; but we have the Divine record also that "the Sabbath was made for man,"—and an Egyptian is a man. As Jerusalem is "spiritually called Egypt," and we learn that "the Lord hath caused the solemn feasts and Sabbaths to be forgotten in Zion,"[1] it may be inferred that the Sabbath had also been forgotten in the literal Egypt, for Nehemiah says of Jehovah: "Thou camest down also upon Mount Sinai, and *madest known* unto them *Thy* holy Sabbath."[2] That was evidently a clear case of

[1] Zion, on which was the palace of the King of Israel, is frequently used in Scripture as synonymous with Jerusalem.—Editor.

[2] Neh. ix, 13, 14.

the restoration of the Lord's Sabbath of Creation. Moses was trying to restore the Sabbath when Pharaoh said: "Behold the people of the land now are many, and ye make them rest [Heb., Sabbath] from their burdens."[3] While Moses was preaching to Pharaoh, the people were Sabbathing.

But there were difficulties in the way which required that a miracle be wrought to remove them. Now, the Lord never does unnecessary things. If the weekly cycle was unbroken, all that was necessary would have been for Moses to say, "Keep the seventh day!" But the fact that a weekly cycle of seven days was revealed in the manna miracle, shows that it was wrought to restore a weekly cycle that had been lost. Such a miracle would have been unnecessary in creating a new memorial to commemorate the redemption from Egyptian bondage, in place of the greater memorial associated with the completion of God's creation work. The manna miracle would have been inadequate to show a thousand-year Sabbath. The miracle would have destroyed its own influence; for it would have proved that any day in seven might be observed as the Sabbath. It must have been made to prove that a certain day in seven is the Sabbath, in contrast with one day in eight as in pagan Rome, or one day in ten as in pagan Egypt or Greece. Such liberty would be doubly foolish in the face of the command, "Remember the *day* of the Sabbath" (Heb.)[4], and of the New Testament statement: "He that regardeth not the *day*, to the Lord he doth not regard it."[5]

It has been asked, "How could the Sabbath be lost?" If one man or one neighborhood should forget the day, would not other men or neighborhoods correct the error? But it is not so difficult to understand, if we compare the experience of Israel in Egypt with the experience of the same people under the dominion of Rome in pre- and post-apostolic times. Egypt under pagan rule did not favor Jehovah's law, and as it had

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[3] Ex. v, 5.

[4] Ex. xx, 8; so also in the Septuagint.—Editor.

[5] Rom. xiv, 6.

a ten-day week it would be practically impossible for a subjugated people in their midst to preserve intact another weekly cycle of a different number of days. So Rome under pagan rule did not favor Jehovah's law, and its eight-day week was equally fatal to Jews keeping the seventh-day Sabbath, "according to the commandment." Therefore, Paul says, "The letter killeth."[6]

The Sababth was lost in Egypt by losing the weekly cycle, as shown in its restoration in the manna miracle. The Sabbath was lost in "spiritually called Egypt" by losing the weekly cycle, as shown in the fact that the Jews asked a sign and received the Jonah sign[7] in return. Tertullian shows that the weekly cycle was lost, when he says, "You have a festive day every eighth day." Barnabas shows the same thing: "We observe the eighth day with gladness, in which Jesus arose from the dead." Sunday, April 9, 30 A. D.,[8] was Rome's eighth day, and the day before, Saturday, was the seventh day of their eight-day week. Of this eight-day week, Clement of Alexandria says, "The eighth may possibly turn out to be properly the seventh, and the seventh manifestly the sixth." In the Lettish language, Saturday is *Sesdina,* or "Sixth Day." It is also the sixth in the Chinese calendar,—the calendar of the oldest and most conservative nation of importance on earth.

Egypt needed Moses to show them the Sabbath. "Spiritually called Egypt" also needed one "like unto Moses" to show them the Sabbath when they asked for a manna sign. Jesus showed them that He was the true manna sign, to show them the Sabbath. The Sabbath restored in coming out of Egypt revealed the fact that Creation's week had been lost and had to be restored. And as Creation's sun had been put into the heavens on the fourth day, or middle of the week, so the Son of Righteousness was to be lifted up, in the midst of the

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[6] 2 Cor. iii, 6.

[7] Connect with Dan. ix, 27.

[8] According to the Julian calendar. See eight-day calendar in "Christ in Chronology and Science of the Sabbath," by the author of this paper.—Editor.

week,—on Thursday, Pharmuthi 24, Nab. 777, or April 6.[9] Jesus was put into the tomb on the eve of Good Friday, at the begininng of First-fruits Day, or 15th Nisan, being the tested seed-corn or first-fruits.

That the order of the week has been broken into, is evident from the word for "week" in the different languages: Latin, *nundinæ,* nines; Amheric of Abyssinia, *sa-me-net,* eight; Assyrian, *ma-a-su,* quarter-lunation; Falasha of Abyssinia, *sa-me-net,* eight; and Galla of Abyssinia, *torbo,* seven. In the last-named there is evident confusion; for, after calling Saturday the little Sabbath and Sunday the good Sabbath, Monday and Tuesday are called first and second days, while, in a foreign interpolation, the next day is called the fourth instead of the third, showing a still later change. Besides, some of the languages speak of the "weeks" as so many Sundays or Sabbaths, showing a need of caution in discriminating between the different kinds of "weeks."

To show how the Sabbath was lost in either the literal or spiritual Egypt, it is only necessary to show that both were under a system of weeks which were fatal to keeping the Sabbath "according to the commandment."

Under the article "Sabbath," the Encyclopædia Britannica says, "The old Egyptians had a week of ten, not seven days;" and it speaks of the seven-day week as "still a novelty in the time of Dio Cassius." How this ten-day week worked havoc in Sabbath-keeping may be seen from the following table:[10]

Monday, . .	1	8	5	2	9	6	3	10	7*	4
Tuesday, .	2	9	6	3	10	7*	4	1	8	5
Wednesday,	3	10	7*	4	1	8	5	2	9	6
Thursday, .	4	1	8	5	2	9	6	3	10	7*
Friday, . .	5	2	9	6	3	10	7*	4	1	8
Saturday, .	6	3	10	7*	4	1	8	5	2	9
Sunday, . .	7*	4	1	8	5	2	9	6	3	10

[9] See the author's interesting book, mentioned above. Pharmuthi is the eighth month in the Nabonasser calendar. Pharmuthi 24 was equivalent to April 6, Julian calendar; or, April 4, Gregorian calendar.—Editor.

[10] Attention is called to the 7th in each by a star following it.

From this you will see that "the seventh day according to the Commandment" would fall on all the days of the proper week, as follows: Sunday, Wednesday, Saturday, Tuesday, Friday, Monday, Thursday, and Sunday again, while every third week between[11] would have no seventh day; then this period would be repeated every seventy days.

Prof. Francis Brown, under the title of "The Sabbath and the Cuneiform Inscriptions," says of the Hebrews and their seven-day week: "They could not have learned it in Egypt, for there the 'week' was ten days long."[12] Let us consider how truthful this remark is. Imagine a horde of slaves coming over here with truths which Americans did not have, and trying to change the laws so that those truths should be brought out,—what could they do without the right of suffrage? And, then, before they had made any appreciable progress, they might have lost the truths under the influence of our alien life. Look at our own world record with Saturday as pagan Rome's seventh day in their eight-day week! What have we done toward showing that Sunday is God's true seventh day, even when every "first-day" text in the New Testament calls Sunday "prime of Sabbaths" in the original Greek?

When the people of pagan Rome framed their calendar, they commenced their week with the beginning of the Olympiads on July 1, 776 B. C.[13] That date was also the commencement of the Egyptian and Greek ten-day week, the Greeks having borrowed their ten-day week from the Egyptians. Here, then, is a peculiar conjunction,—three calendars with a common starting-point, but differing in the number of days in the week. That year the Passover came on the vernal equinox. This synchronism is a Gordian knot which must be cut to be undone, and that would do violence to all eclipses

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[11] The second, fifth, and eighth perpendicular columns have no 7's in them.

[12] *Presbyterian Review*, October, 1882.

[13] According to the Julian calendar.

given in these systems; and these dates tie the Egyptian, Grecian, and Roman beginning to Adam's first Sabbath, as man's first day of time, being God's seventh day, or Sunday.

It is not strange that the week, as well as the Sabbath, should get lost in Egypt, as well as elsewhere, when it was the custom of the ruling potentate to destroy the record of his predecessor and to make the national records date from his own reign. The Bible speaks of a power that will think to change times and laws, and to wear out the saints of the Most High; and this dragon power is spoken of in Ezekiel as "Pharaoh, king of Egypt, the great dragon;"[14] and his time, 1,260 years, is Egyptian time. It is composed of an Egyptian time or year, 360 days; two times, 720 days; and a half-time, 180 days; or all together, 1,260 days.[15] The Egyptian month was 30 days, or three even ten-day weeks; therefore the "forty and two months" (30×42=1,260), according to Egyptian reckoning, amounted to the same period.[16] This at least showed Egyptian influence.

Lamentations ii, 6, shows the loss of the Sabbath, and the original Greek of Hebrews iv, 9, shows its restoration; and Isaiah lxvi, 23, shows that the difficulty is chronological, since, in the restoration, "from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." And since the last enemy overcome by Jesus was death, the resurrection-day was shown to be identical with God's rest at creation; "for He [Christ] that is entered into His rest, He also hath ceased [or Sabbathed] from His own works, as God did from His."[17] That is, when the Redeemer rose from the dead He entered a Sabbath identical in the redemption plan to the Sabbath into which God entered at the close of creation. This is how the resurrection shows the day.

[14] Ezek. xxix, 3.
[15] Dan. vii, 25.
[16] Rev. xiii, 5.
[17] Heb. iv, 10.

Gilbert Lord Wilson.

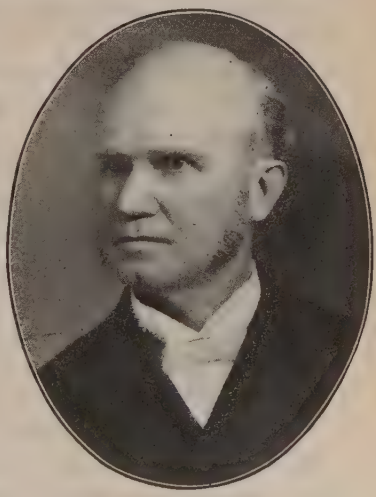
THE DUTY OF THE CHURCH TO UPHOLD THE SACREDNESS OF THE CHRISTIAN SABBATH AND TO PROMOTE SUNDAY REST.

REV. S. P. SPRENG,

EDITOR OF THE "EVANGELICAL MESSENGER;" AUTHOR OF "HISTORY OF THE EVANGELICAL ASSOCIATION," "LIFE OF BISHOP JOHN SEYBERT," ETC.

"And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made."—GEN. II, 3.

HERE is the genesis of the Sabbath. It was inaugurated in that solemn hush that marked the close of God's creative work. It was established in Paradise as the earliest of religious institutions, and incorporated in the universal and perpetual code of morals promulgated on Sinai. The Sabbath and marriage—the one the foundation of the religious life, the other of the social organism—are the two Paradisaical institutions that survived the Fall, and passed into the permanent life of the race. They are divinely ordained ideals, potentially identified with the highest aspirations and foremost achievements of mankind. Originally established on that joyous day when "the morning stars sang together, and all the sons of God shouted for joy," the Sabbath is the institutional link between an Eden that is past and an Eden yet to come, a pendulum that swings from



S. P. SPRENG, D. D.

Paradise to Millennium, a golden chain that binds together the first and last creation, a living type and earnest of the rest that remaineth to the people of God.

The Sabbath is designed to be a day of rest for all, that all may worship. The law of the Sabbath is binding upon all,—1. Because it is of Divine appointment; 2. Because it is of the highest antiquity, coeval with man himself; 3. Because it is consecrated to the highest welfare of mankind; and, 4. Because, as a permanent institution, valid in all ages, it lies at the foundation of civilization and progress, and is indissolubly bound up with the religious life of God's people, ancient and modern. Religion is the source and strength of all the higher forms of human endeavor; and the Sabbath is vital to all religious culture.

The law of the Sabbath lies deeply imbedded in the constitution of man. His nature requires both the rest which it enjoins and the fellowship with God which it affords. It is written upon the world which forms our physical environment. The very earth, which was provided as man's home, has enshrined in its constitution the law of Sabbatic rest, in anticipation of our necessity.

It is the supreme work of the Church to establish the kingdom of God with its laws and principles; to bring men under its sway by the cultivation of their spiritual life and moral character; and thus to usher in, at last, that golden age of which prophets dream and sages think and poets sing, when the earth shall be full of the knowledge of the Lord as the waters cover the sea. The Church of Jesus Christ is the foremost champion of the rights of men, the backbone of every battle for the benefit of humanity. The Church lays the foundation of social order, quickens and informs the public conscience, sustains the religious activities, and lifts up a standard around which the clans of truth and right may rally. She alone, of all earthly institutions, is charged with this responsibility. If the Church fails in this, or neglects it, there is no other living organized force by which it can be done.

There is immense strategic value in the Sabbath, as a sacred day, in the age-long struggle for the supremacy of truth and holiness. The value of the day lies in its sacredness, its Divine authority, and its vital relation to the religious culture of the people. The day contemplates the transfiguration of humanity, by affording opportunity and facility for fellowship with God. If the Sabbath is to answer the ends of its establishment, its sacredness must be upheld and its observance promoted; and for this the Church is mainly responsible. It must be observed as a day of rest in the spirit of worship.

It is a sad comment upon the depravity of mankind that an institution so beneficent and helpful should not only be neglected, but be actually opposed. Yet such is the opposition to this blessed day that it requires all the determination of the united Churches to prevent its practical abandonment by the masses of the people. Its foes are numerous, determined, disingenuous, and aggressive.

But the entire effort against the Sabbath is due to the prevailing secularism of our time. The age is material and irreligious. It treats all things as secular. Marriage is regarded as a civil contract, which may be broken with impunity; the Church is looked upon as a mere association of well-disposed people for mutual advantage; the Bible is being treated as nothing more than ancient literature. Similarly, the Sabbath is being forced into line with the secular days of the week. It is to be made a day of toil, traffic, and pleasure. Can the tide be stemmed? And who is to undertake it, if not the Church?

Our Sabbath suffers from two evils:

1. From the greed for money. Commercialism is the snare of our time. It seeks to crush everything that checks its headlong haste. It seeks to thrust aside the weekly arrest of thought and toil. Why must we have Sunday trains, Sunday stores, Sunday newspapers, Sunday games, Sunday theaters, Sunday saloons, and Sunday work? *Money!* Other

reasons given may be set down as mere pretense. That it is a mistaken and foolish policy, even from that standpoint, does not occur apparently to these greedy, grasping, money-getting Sabbath breakers. Yet this law exacts its penalty even as to temporal gain, as has been repeatedly proven by specific tests.

2. Religious indifferentism. This is the twin evil of the secularism of our time. Men are indifferent to religion in the degree in which they are greedy for material gain. But nothing is worse than the utter indifference to the sacredness of the Sabbath of thousands of Church members. They lie supinely in selfish indolence, or hide in their coverts in helpless cowardice, or compromise with the enemies of the Sabbath, and play into their hands by more or less serious infringements on their own part upon the law of the Sabbath. Many who are nominally Christian, and who ought to be counted on the right side of this issue, have gone over to the ranks of the Sabbath breakers—traitors to the cause. They stay away from the house of God, read the Sunday newspaper, and otherwise spend the day, if not in actual dissipation, yet in idle folly, and thus set an example of evil to the community. Thus, between the greed of the world and the neglect of the Church, the glorious Sabbath of the Bible is in serious danger. Unless something radical is promptly done to check this growing evil, the institution of the Sabbath will lapse into utter neglect.

In view of these facts and conditions, it is high time that the Church should awake to a proper recognition of the gravity of the situation and her own duty in the premises. The Church must and will be held responsible for the maintenance of the Sabbath as a sacred day. If it is not so maintained, the sin will lie at her door. A crisis is upon us. It depends upon our loyalty, fidelity, courage, and consistency, whether the scale of battle will swing right or will swing wrong. Enough that is sacred and precious has already been sacrificed to the god of this world, because the Church her-

self has been caught in the swift, strong current of worldliness. Shall the Sabbath also be sacrificed on the altar of Mammon? God forbid! Let the Church, which stands for all that is sacred and divine in the earth, arise in her might to put an end to the Philistinism of the age, and establish Sabbath observance upon its rightful basis.

1. The Church owes it to herself to uphold the sacredness of the Lord's Day, and to promote its observance. The Sabbath was given to universal humanity as a perpetual ordinance, in order that men might have time and opportunity to cultivate the knowledge and worship of God and obedience to His laws. The Sabbath affords the time, and the Church the place and the means to this end. She is therefore bound to maintain the sacredness of the day, in her own interest and in the interest of her God-appointed mission.

History and experience show that Sabbath rest is essential to Christian morals as well as to the ordinances of worship. Religion is necessary to give vitality to morals, and needs the holy Sabbath for its cultivation and maintenance. A high regard for the sacredness of the Sabbath always goes with an efficient, virile type of religious life. Devout, reverent observance of the day of rest is always synchronous with the maturest civilization and the most advanced social order. The Sabbath at its best always means society at its best; and the Church at her best stands sponsor for both. When the conscience of the Church is keen and quick; when loyalty to her Lord is the master passion, and when that loyalty manifests itself in practical devotion to her great mission of world-conquest, the Church will cherish and guard the weekly rest-day as a sacred possession of priceless import.

Take away the sacred day of the week, and when and how shall the Church gain a hearing for her Gospel message? The secular days with their clamor, their rush, their absorption in sordid business cares or in the intoxication of pleasure, afford scant opportunity and less inclination to hear or heed the Gospel message; and a secularized holiday-Sabbath is little

better. So the Church needs the Sabbath for her great work. Her zeal for the triumph of the truth should kindle her zeal for the Lord's Day. Let the secularization of the Sabbath go on until the day is given up to idleness and dissipation, or to nerve-destroying care and toil, with no rest for man nor beast nor wheel, and the Church will no longer be able to do her work. Her voice will not be heard or heeded by the rushing, busy throng, amid the roar of machinery. Only in the hush of a restful Sabbath, religiously observed, can God's voice be heard.

2. The Church owes it to humanity. The Sabbath was made for man. It is one of the chief blessings bestowed upon us by the Creator. Our highest interests are linked with a due observance of the weekly rest-day, when it is observed in the spirit of worship. The physical health of the individual, his intellectual vigor and spiritual vitality, alike depend upon this. It is a means of personal culture. It stimulates spiritual aspirations, quickens faith, and girds the whole man with new strength for the battle of life. It tempers the moral fiber, and gives greater resilience to the spiritual as well as to the physical nature. It helps us to acquire that composure of mind, that thoughtfulness, which is so essential to intelligent worship, and without which soul-culture is impossible. A neglected Sabbath means dwarfed moral stature and stifled spiritual energies. National health, social soundness, and industrial prosperity are always connected with due reverence for the sacredness of the weekly rest-day. The permanence of Christian civilization requires a quiet Sabbath. These noble blessings can not be realized without it. Humanity can never attain to its God-appointed destiny without the aid of Sabbath observance. And the Church, which is the champion of the rights and interests of men, and is under solemn obligation to bring the world to Christ and Christ to the world, must conserve and secure the sacred day to our common humanity.

The spiritual value of the weekly rest-day to the world

can not be overstated. In the midst of the popular thirst for wealth and pleasure, the absorption in the things that perish, the fact of a fixed portion of time set apart as sacred, in the midst of the busy days of the week, calling a halt upon the sordid, noisy rush of life—a patch of sunshine sent among the shadows, a reminder of a higher and better world,—is of incalculable value to humanity. The influence of the other world can not be quite lost so long as the holy Sabbath is observed. The very existence of the Sabbath is a spiritual force. It lays its quiet hand upon the fevered pulse and throbbing brow of toil, and fills the soul with a holy calm, in which new strength is gathered for the duties and struggles of life.

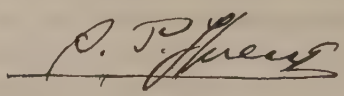
3. The Church owes this duty to her Divine Lord. She is the earthly custodian of the sacred treasures. To her are committed the oracles of God. She is the pillar and ground of the truth. She is the chief of all religious institutions. They are all grouped around her. Upon her rests the obligation to establish the kingdom of her crucified and ascended Lord in the earth. She is not the kingdom, but the divinely ordained instrumentality for the establishment of the kingdom. The Sabbath is an integral part of the kingdom. It is a recognition of the Lord of the Sabbath. She must therefore look to its maintenance.

And we must not compromise upon this issue. Compromise is equivalent to surrender. Compromise cuts the nerve of reform. No fight for right was ever won by compromise.

It requires alertness, vigilance, courage, to guard the holy Sabbath. The movement for the elimination of the Sabbath from the life of the people is insidious, subtle, and determined.

There is persistent clamor for recreation, amusement—one of the most significant and alarming signs of the times. The first stage in the pulling-down of the Sabbath is to use it as a play-day, a holiday. We are asked to let it be a day of

feasting, excursions, theaters, and games. And if the Church demurs, she is taunted with being puritanical, narrow, illiberal, out of sympathy with the poor laborer and his needs. But a Sabbath turned into a play-day soon becomes a work-day. The workmen who demand the day for mere amusement, perhaps in the parks or beer-gardens, will soon find the day degenerating for them into a day of toil. In some cities, for instance, Sunday is the opening day for theatrical attractions. The result is, it is a day of travel and toil for dramatic companies and the army of working people associated with them. So every form of popular amusement on Sunday means work for a number of other people on Sunday. It is therefore important to stand guard at the very entrance. For a Sabbath prostituted to pleasure is the first chapter in the story of "The Lost Sabbath."



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THE FIRST DAY THE DAY OF HEAVEN.

REV. WILL C. WOOD, A. M.,

BOSTON, MASS.

The First Day is the Day of Heaven.

The seeming novelty of this proposition may at first discredit it with some. But it is not new: it is as old as Barnabas, Paul's companion; as old as Augustine, the Church father. I do not claim originality for the proposition; at the most I can only be credited with the rediscovery of a neglected truth. I have tried several times, through the public prints, to restate and emphasize it, and I fondly hope that, through the medium of this great Congress, the truth included in my subject may be made permanent and pervasive

in the thought of the Christian world. I shall present the argument under a series of propositions:

Moses and his Dispensation give no Heaven.

Bishop Warburton demonstrated that in his famous book.[1] The Jewish rabbis admit that Moses made no revelation of heaven. Some, like Rabbi Bechai, tried unsuccessfully to account for the fact.[2] They saw foregleams of immortality, but no affirmation of a future life.

REV. WILL C. WOOD, A. M.

The reason of this omission is not far to seek. Moses is the representative of the law; the stone tables are ever in his hand; and law knows nothing of heaven. "By the works of the law shall no flesh be justified."[3] Even Moses broke the law, and could not enter into Canaan,—which thing is an allegory; much less is it possible for him to lead others into heaven. That was left for Joshua, the type, and Jesus Christ, the Antitype.

By high propriety and Divine restraint, Moses, or law, refrained from setting forth the doctrine of heaven. His great promise is, "That thy days may be long upon the land which the Lord thy God giveth thee."[4] "If ye do these things, ye shall live in them."[5]

Moses' Dispensation had a Holy Day, but it did not signify Heaven.

How could it signify heaven, when as yet there was no revelation of heaven? A seventh-day Sabbath there was,

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[1] "Divine Legation of Moses," Vol. II, 235.

[2] R. Bechai ben Asher, of Saragossa, 1280 A. D., "Commentary on the Pentateuch," on Deut. xxxii, 1; also Menassah ben Israel, "Conciliator."

[3] Gal. ii, 16. [4] Exod. xx, 12. [5] Lev. xviii, 5.

but it did not symbolize heaven. It symbolized three things—three and only three,—the Creation, the Exodus from Egypt, the Millennium. Each of these events is of this earth, not of the beyond. In Exodus xx, 11, the Sabbath is explained to be commemorative of the Creation rest of God. In Deuteronomy v, 15, it is associated with the deliverance of Israel from the bondage of Egypt. It was also held that the Sabbath typified the Millennium, the earth's great final Sabbath. Delitzsch says: "As regards the Sabbatic import of the psalm,[6] it is disputed in the Talmud whether it refers to the Sabbath of the Creation or the final Sabbath of the world's history; the former is held by Rabbi Nehemiah and the Targum; the millennial reference is championed by the great Rabbi Akiva." Delitzsch[7] himself follows Akiva, and refers the psalm to the world's final rest-day. Athanasius held the same view.

The Hebrew people could not help seeing a septenary idea in the arrangement of their times, and they naturally concluded that the same idea would rule to the end. Dr. A. J. Gordon sums up the septenary scheme: "In the Hebrew calendar there was the seventh day pointing on to the seventh week; the seventh week to the seventh month; the seventh month to the seventh year; the seventh year to the seventh week of years, which introduced the Jubliee,—each Sabbatic period thus conducing to a larger, and all seemingly designed to carry the thought on to some final era of blessed fruition and release, as the successive barrels of a telescope conduct the vision onward to a star."[8] No wonder, then, that with the Divine declaration, "A day with the Lord is as a thousand years," they should proceed to conceive and affirm that the seventh-thousand years would be the world's great rest-day.

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[6] The Ninety-second Psalm.

[7] Franz Delitzsch, "Biblical Commentary on Psalms," Psa. xcii; Eaton's transl., Vol. III, 25; Hodder and Stoughton, 1879. Talmud references, *Rosh ha-Shana*, 31 a. Also Spurgeon, "Treas. of David," Psa. xcii.

[8] Sabbath Essays (Boston, 1880), pp. 78–94; A. J. Gordon, on "Religious Character of the Sabbath."

Rabbi Katina said: "For six thousand years the world will continue, and in the seventh it will be destroyed." A certain Boraitha said: "As in the Sabbatic period the seventh year is a release, so will it be with the whole world that a thousand years will be a release. The Lord alone shall be exalted in that day." "The school of Eliah taught, under the second Temple, that the world will last six thousand years,—two thousand without the law, two thousand under the law, and two thousand of the days of the Messiah."[9]

Seven is the Divine number *three* combined with the earth-number *four*. It signifies that God, in His covenant manifestation as the Three-One, has come down to this lost world and united Himself with it for the salvation of men.

To sum up on this point, the Sabbatic day of the Hebrews signified the Creation, the Exodus, the Millennium; but all these events belong to this world. No Jewish scholar finds any suggestion of heaven or immortality in it or in the Old Testament.

But all this was changed.

The Divine Babe was born, and the angels mean heaven for man when they say, "Unto you is born a Savior."[10] He was baptized in the Jordan; from the rifted skies He was declared to be the Beloved Son—the same "who came down from heaven, even the Son of man which is in heaven."[11] He began to preach, "Great is your reward in heaven."[12] On the cross He exclaimed, "It is finished."[13] Three days later He abolished death, and brought immortality to light. A few more days, and He ascended into heaven. Henceforth His word to us is: "Because I live, ye shall live also;"[14] "I will come again, and receive you unto Myself."[15]

Well, He arose on the first day, and that made it the Day

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[9] The Talmud references are: *Sanhedrin*, 97 a; *Avodah Zarah*, 9, 1; *Rosh ha-Shana*, 31 a. Rodkinson's Translation (English), *Sanhedrin*, pp. 302-3; *Avodah Zarah*, p. 16; *Rosh ha-Shana*, pp. 55, 56.

[10] Luke ii, 11. [11] John ii, 13. [12] Matt. v, 12. [13] John xix, 30.

[14] John xiv, 19. [15] John xiv, 3.

of Heaven—the day which made heaven sure to man. "For if Christ be not raised, your faith is vain; ye are yet in your sins." "But now is Christ risen from the dead, and become the first-fruits of them that slept."[16]

Any day of resurrection would, indeed, have been a Day of Heaven. That is evident. But Christ, and the Divine Providence which planned every move in His life—the same which timed His death at the Passover,—timed His resurrection so that it should fall, not on the old Jewish Sabbath, but upon the day immediately succeeding it; that day which was the natural day for the prefiguring of heaven after the millennium.

No doubt we should have kept as the Lord's Day any day on which, in the Divine plan, Christ had risen. But the philosopher asks further:

Why did Christ elect to rise on the First Day?

He might have risen on any other day, and specially on the seventh, the old Hebrew Sabbath. Why was it that He rose on the first day? No doubt there was a reason, great enough to lead Him to pass by the Hebrew seventh day and fix on the first day.

The first day immediately follows the seventh day. If, then, the seventh day symbolized the millennium, the first day would naturally symbolize that which comes immediately after the millennium. That something following earth's millennium is heaven. The resurrection on the first day symbolized and suggested that heaven was opened to those who are in Christ. This *immediate afterness* of the "eighth day which is also the first" is the significant thing. As my lawyer friend responded to me: "Yes; Christ's rising on the *day after the seventh,* if intentional and significant, is *His greatest practical affirmation* of the certainty of immortality and the world beyond."

Even in the Old Testament, there is a something outside

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[16] 1 Cor. xv, 17, 20.

of the Sabbatic periods, but closely connected with them as an immediate advance and sequel, and better even than the Sabbatic,—it is the Pentecost and the Jubilee. Pentecost was not the weekly Sabbath of the seventh week; it was the day immediately following that Sabbath. And so the Jubilee was not the Sabbatic year of the last of the seven Sabbatic years; it was the year following that Sabbatic year. So, Pentecost, the Jubilee, and the Lord's Day all indicate the same heaven as following after the millennium of earth.

Barnabas says: "Attend, my children, to the meaning of the expressions, He fulfilled in six days. This implieth that the Lord will finish all things in six thousand years; for a day is with the Lord as a thousand years." "And He rested on the seventh day. That meaneth when His Son coming shall destroy the time of the wicked men, and judge the ungodly, and change the sun and the moon and the stars. Then shall He truly rest on the seventh day." "Further, you perceive how he speaks: Your present Sabbaths are not acceptable,[17] but that which I shall make when giving rest to all things, I shall make a beginning of the eighth day, that is the beginning of another world. Therefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose from the dead."[18] Augustine says: "The seventh shall be our Sabbath, which shall be brought to a close, not by an evening, but by the Lord's Day, as an eighth and eternal day, consecrated by the resurrection of Christ, and prefiguring the eternal repose, not only of the spirit but also of the body."[19]

A Bold Thought suggested:

The Jewish people of our day ought to advance, to change their rest-day to the *first* day, entirely apart from Christianity, simply from the logic of their own septenary scheme of the world. For now, since Maimonides, seven centuries ago, fol-

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[17] Isa. i, 13.

[18] Barnabas' Epistle, about 107 A. D.; Greek and English in Lightfoot's Ed., Macmillan, 1893, pp. 283–4, sec. xv.

[19] Augustine's "City of God," conclusion, Dods' Translation, 1861, Vol. II, p. 544.

lowing Talmud ideas, made *distinct affirmation* in the Thirteenth Article of his Creed (the orthodox Jewish Creed) of *the Resurrection of the Dead,* the Hebrew nation, with the septenary scheme of their sages and scholars, and their septenary millennium, with the analogies of their Pentecost and Jubilee, extra-Sabbatic, post-Sabbatic, super-Sabbatic, should *move their Sabbath one day forward* to the "eighth day which is also the first," as the day which properly symbolizes, what their developed Creed now affirms, the greater rest *after* the millennium, the *Olam ha-Ba,* the world to come.

With four remarks we conclude:

1. If the Jewish sages said truly, that "he who denies the Sabbath denies the Creation and the Creator," so we say that he who denies the first day denies the resurrection and the heaven it won for us. It is a degradation to go from the first day back to the seventh. He denies the heaven won by the Lord after the millennium, and declares the millennium to be the best hope of man.

2. The seventh day will forever have its own secondary honor as the day which symbolizes the Creation rest and the millennium rest, although some would include all the lesser in the greater and last. For this reason, in part, the early Church, though strong against *"Sabbatizing,"* loved to keep both days, yet with a difference, and a preference for the first day.

3. Shall we call this first day the Sabbath, the Christian Sabbath? Well, why not? Sabbath means rest. To many, the word Sabbath is identical with seventh; but it is not so. *Sheva* and *Shabbath* sound somewhat alike, but they are not even from the same Hebrew root. In the commandment they are only coupled together, but not welded so as to be inseparable. The command primarily was, "Remember the rest day,"—the Sabbath. At first, for certain reasons, it was tacked upon the seventh day. If the superintendent uncouples the engine from a freight car, and couples it to a palace-car, who can forbid? Heaven is rest; rest is Sabbath; if heaven is

rest, and the first day means heaven, then the first day is the *Sabbath* day,—the Sabbath day of the Christian,—and the best of the Sabbaths. The Pentecost and the Jubilee were a kind of *Shabbathon,* if not a Sabbath. "There remaineth a *Sabbatismos* to the people of God,"[20]—a Sabbath, which means heaven, begun here, and continued above.

4. If the seventh day Sabbath was holy, much more the first day Sabbath. The first day is a greater day than the seventh; it also means heaven. While, therefore, the first day should have the *freedom* of heaven, it should also have more than all other days, the *sanctity* of heaven. Buy and sell, plow and trade, and do business on the first day? How could we,—on the Day of Heaven? It is not only the Lord's Day, it is also the *first* day; and, on both accounts, the Day of Heaven and of the Lord of Heaven; the day above the secular; the Day of Heaven and the "heavenlies."[21]

"There shall we breathe in purer air,
In heavenly luster shine;
Before the throne of God appear,
And feast on love divine."

Will C. Wood

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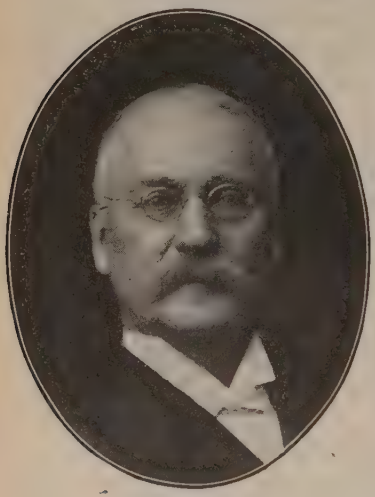
[20] Heb. iv, 9. [21] Eph. i, 20.

ME MISTAKES ABOUT THE SABBATH.

DAVID JAMES BURRELL, D. D., LL. D.,

PASTOR OF THE MARBLE COLLEGIATE CHURCH, NEW YORK CITY; PRESIDENT OF THE NEW YORK STATE SABBATH ASSOCIATION; MEMBER OF THE EXECUTIVE COMMITTEE OF THE AMERICAN SABBATH UNION.

THE fact that the ungodly set themselves in array against the Sabbath is not surprising. It is no more surprising than that the Communists in 1871 dragged down the column which was inscribed with the glories of Marengo and Austerlitz; since Marengo and Austerlitz stood for the abhorrent principles of Law and Order in their eyes. So vitally is the Sabbath associated with our religion that it would be astonishing, indeed, if God's enemies did not assail it.



DAVID JAMES BURRELL, D. D., LL. D.

But this is not sufficient to account for the decline of Sabbath observance in these days. We know, and everybody knows, that there are enough religious people in America to determine the matter as they will. The trouble is that multitudes of Church members have practically adopted the anti-Sabbath opinions of those who make no profession of regard for the Divine law. It is these *loose-thinking Christians who must be held responsible for the present condition of things.*

All sorts of misconceptions prevail among those who, had they been faithful in the study of the Scriptures and loyal to

the teachings of Christ, might have preserved the sanctions of the holy day. It is our present purpose to indicate some of these errors. The rule of the Sabbath, as outlined in the Scriptures, is perfectly clear; and it is quite as clear in the teaching of Jesus. So far as we are concerned, a man who is not a Christian is at liberty to do as he pleases; but one who professes to follow Christ is bound to hew to the line of the Scriptures, and to do precisely as his Master says. The question is: Wherein, if at all, have we departed in this matter from the rule of faith and conduct which has been divinely and imperatively marked out for us?

The first mistake made by Christian people is in supposing that the Sabbath law, as laid down in the Old Testament, was abrogated by our Lord Jesus Christ.

Christ Himself affirmed that He came "not to destroy the law, but to fulfill it." The Ceremonial Law, in its symbols and prophecies, was intended to point forward to the coming of Christ; and at His coming it passed away, because it was fulfilled in Him. So it is written: "He nailed to the cross the handwriting of ordinances that was against us, and took it out of the way." But the Moral Law, as contained in the Decalogue, is as eternal as the constitution of man. It was written in the nerves and fibers of the human system before it was transcribed on tables of stone. The fact that it was thus written on stone, if it meant anything, meant that it was to abide forever. It is difficult to see how any one could suppose that Jesus would select one of the ten precepts thus recorded,—and the very one which was expressed in the most positive terms,—and, leaving the others intact, abrogate that one. At this point attention is called to the singular terms of the Sabbath law. Here it is: "Remember the Sabbath day, to keep it holy. *Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made*

heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

The opening word is significant: "Remember!" It is precisely as if God foresaw that the time would come when some of His people might say this commandment was intended to be only of temporary force and thus forestalled it. Observe, also, the two illative conjunctions in which the rationale of the Sabbath is set forth: "*For* in six days the Lord made heaven and earth, . . . *wherefore* the Lord blessed the Sabbath day, and hallowed it." The Sabbath is thus established in the fact that God made the world in six creative days and then rested. This being so, is it not obvious that the law is of binding force so long as it continues to be true that God created the world in that way?

If the Sabbath law, as thus formulated by God Himself, were to be abrogated, it surely would not be done by His only-begotten Son. Let me say it reverently, Christ would not have done this if He could, and, considering His relations with the Father, He could not if He would. He came into the world, "not to destroy the law, but to fulfill it."

The inquiry is pertinent: What did Jesus teach with respect to the Fourth Commandment? He had much to say about the Sabbath: what was the purport of it? He certainly did not approve the Sabbath law as taught and enforced by the religious leaders of His time. He tore away the Toldoth with which they had encumbered it, as barnacles are cleared from a vessel in dry-dock that she may sail free. He did for the Sabbath exactly what archæologists have recently done for the Pool of Siloam. It is known that Solomon built this reservoir for the purpose of bringing fresh water into the city. It was supplied by a subterranean aqueduct from a fountain gushing out of the rock of Ophel. The prophet Isaiah referred to it as "the waters of Shiloah that go softly." John Milton sang of "Shiloah's brook that flows fast by the oracles of God." But in the successive calamities which befell

the Holy City the fountain and its channel were blocked up with stone and rubbish, and Siloam became a stagnant pool. In 1881 the aqueduct was uncovered; the rubbish was cleared away, and the waters of Siloam again "flowed softly;" so that to-day the wayfarer refreshes himself at the brook. Now, this is what Jesus did with the Sabbath. Destroy it? Abrogate it? O no! He restored it to its primitive terms as a Divine law.

The second mistake made by many Christian people with respect to the Sabbath is in supposing that it is distinctly and exclusively for physical rest.

The night-time is for the recuperation of vital force. We rebuild our energies in sleep—"tired Nature's sweet restorer, balmy sleep." It is true that physical rest is an incident in Sabbath observance, and a necessary one. The night is insufficient to that end. In a learned work by Dr. Haegler, of Basle, entitled "The Expenditure and Repair of Vital Force," he calls special attention to the relation of sleep and Sabbath rest. His proposition is one that is generally conceded among scientists, to wit: "The rest secured in sleep after a day's work does not afford the complete recuperation of vital energy." He illustrates this in a series of zigzag lines. The first of these lines shows the maximum of strength; on each succeeding day it is shortened a little, so that by Saturday night the man has reached his minimum of strength. Then comes Sunday. If he observes this day in rest, he regains his normal vigor, and begins again where he began a week before; but if he refuses, he will never reach the full normal standard of vital power, but is bound to suffer a constant and cumulative strain, which, sooner or later, ends in debility and breakdown. So it is a scientific fact that one who habitually declines to rest on the Sabbath is living on his reserve of vital force. Thus it appears that the Sabbath was made for the body of man.

It remains, nevertheless, that physical rest is not the main object of the Sabbath law, but a mere incident to it. Jesus said, "The Sabbath was made for man," meaning the higher

man who is created in the likeness of God. In other words, the Sabbath was intended, above everything else, to subserve the best interests of his spiritual nature. The rest of that day is not physical rest pre-eminently, but spiritual rest. So it is written: "The Lord blessed the Sabbath day, and hallowed it;" that is, set it apart for spiritual uses. He knew how we are bound up and overburdened by the toil of our six secular days. A man in his shop or office is like Samson grinding at the mill. He rises in the morning and goes to his work; returns weary at night, and hastens to his bed. What opportunity is there for him to seek the welfare of his soul? The Sabbath is given that we may emancipate ourselves from the world, and give ourselves a chance to reflect on the great verities. It is a day when a man may climb above the world, and breathe the mountain air with God.

It is often remarked that we Americans are a strenuous people. Our national maladies are insomnia and nervous debility. We go to the doctor for a prescription, and he says: "You need a sea voyage." Why so? Not because of the remedial value of the ocean air or change of association, but primarily because out in mid-ocean (barring the new danger of wireless telegraphy) we are banished from the world. The noise of the streets, wars and rumors of wars, the sound of the stock-ticker, can not reach us there. For a brief season we are obliged to rest. Now, this is exactly what God meant the Sabbath to be: a voyage between two continents of care. It should be, above all else, a season of rest from the world. To eat and sleep, to fold one's hands and do nothing,—this is not the meaning of it. It is a time for devotion. Nor are we to understand by devotion the mere passive exercise of communion with God: it means service as well. A man may grow weary in Sabbath rest. The Lord Himself "went about doing good" on that day. Not a few of His miracles of healing were wrought on the Sabbath. If Christian people would follow in the steps of their Master, let them go down to the porches of Bethesda on the Sabbath; let them visit the sick

and the suffering; let them go out to answer the bitter cry of the slums; let them thrust the sickle into the harvest and reap for God. O, there is no rest in the world so helpful and recuperating as that which a true Christian gets in serving faithfully "as a laborer together with God!"

The third mistake, and one prevalent in many quarters just now, is in assuming that the question of Sabbath observance is to be discussed and solved along the lines of individual freedom.

We are often told to "mind our own business," when urging the enforcement of Sabbath laws. The newspapers are fond of putting it on this wise: "You keep the Sabbath in your way, and let others keep the Sabbath in their way." But observe:—(1) I have a right to rest without disturbance on the Sabbath; (2) No man can presume, under the guarantee of our free institutions, to interfere with that right; (3) It is incumbent on the Government to protect me and other citizens in the enjoyment of Sabbath rest. In these facts lies the *rationale* of our American Sabbath. The patent and obvious principle is this: The liberty of rest for each depends upon a necessity of rest for all.

In point of fact, there is no such thing as "personal freedom" in our Republic. This is a political heresy. If a man were alone on the Island of Juan Fernandez he might throw a stone with impunity wherever he would; but if there be another man on the island, there is one point toward which he can not throw the stone. In other words, his personal liberty has been abridged by the presence of that other man. And when the island has a considerable population, his right to throw stones comes to an end. In other words, as society is formed, personal liberty gives way to social liberty. A man may be an anarchist, if so disposed, providing he keeps quiet about it. He may be a howling dervish, if he can find a place secluded enough to perform in. He may be a hyphenated American, provided he will put his concert or Schuetzenfest at a point where other Americans will not be disturbed by it.

He may drink himself drunk, if he will bestialize himself under a hedge apart from the habitations of men. But he has no personal rights whatever beyond the line where they interfere with the rights of any other man.

A fourth mistake is in alleging that the workingmen want a wide-open Sunday.

This is simply not true. Ask your butcher or your grocer; ask handicraftsmen generally, whether they want the rest of Sunday or not. No, indeed; it is not the Third Estate of honest toilers who are endeavoring to break up the sanctions of the rest-day. Who are the people that gather in the theaters and ball-parks on that day? Not the workingmen. The workingmen know full well that seven days' work in the week means six days' wages for it. They appreciate their need of the Sabbath. They are aware that it gives them their only opportunity of making the acquaintance of their wives and children. In the morning early they rise and go to their shops and return weary at night; the Sabbath is their only home day. The home and the Sabbath go hand in hand; and the laboring classes know it. The newspapers that clamor for a more liberal interpretation of the Sabbath law do not represent them. There is not a tramp or hoodlum, a rumseller or criminal, who does not lift up his voice against the Sabbath law.

The question is one which has been determined, once and again, by a canvass of the Labor Unions. Such a canvass was made a few years ago in England by both the friends and the enemies of a proposition looking to the opening of the public parks and places of amusement on the Sabbath. The result was this: two thousand four hundred and twelve organizations were against it, and sixty-two in favor of it. The friends of secular amusement on Sunday are those who have infinite leisure for that sort of thing, or who have a financial interest in it.

Just here it will be interesting to quote a communication addressed a few years ago by four hundred and fifty of the

locomotive engineers of the New York Central Railway to William H. Vanderbilt, for the cessation of Sunday labor. "We have borne this grievance patiently," say the petitioners, "hoping every succeeding year that it would decrease. We are willing to submit to any reasonable privation, mental or physical, to assist the officers of your company to achieve a financial triumph; but after a long and weary service we do not see any signs of relief, and we are forced to come to you with our trouble, and most respectfully ask you to relieve us. Our objections to Sunday labor are these: First, this never-ending labor ruins our health and prematurely makes us feel worn out, like old men, and we are sensible of our inability to perform our duty as well. Second, the customs of all civilized countries, as well as all laws, human and Divine, recognize Sunday as a day of rest and recuperation; and notwithstanding intervals of rest might be arranged for us on other days than Sunday, we feel that by so doing we would be forced to exclude ourselves from all Church, family, and social privileges that other citizens enjoy. Third, nearly all of the undersigned have children that they desire to have educated in everything that will tend to make them good men and women, and we can not help but see that our example in ignoring the Sabbath day has a very demoralizing influence upon them. Fourth, we believe the best interests of the company we serve, as well as ours, will be promoted thereby. We have watched this matter for the past twenty years. We have seen it grow from infancy until it has arrived to its present gigantic proportions, from one train on the Sabbath until we now have about thirty each way; and we do not hesitate in saying that we can do as much work in six days, with the seventh for rest, as is now done.

"The question might arise, If traffic is suspended twenty-four hours, will not the company lose one-seventh of its profits? In answer we pledge our experience, health, and strength that at the end of the year our employers will not lose one cent, but, on the contrary, will be gainers financially. Our

reasons are these: At present, the duties of your locomotive engineers are incessant, day after day, night succeeding night, Sunday and all, rain or shine, with all the fearful inclemencies of a rigorous winter to contend with. The great strain of both mental and physical faculties thus constantly employed has a tendency in time to impair the requisites so necessary to make a good engineer. Troubled in mind, jaded and worn out in body, the engineer can not give his duties the attention they should have in order to best advance his employers' interests. We venture to say that nowhere on this broad continent, in any branch of business or traffic, can be found any class in the same position as railroad men. They are severed from associations that all hold most dear; debarred from the opportunity of worship, that tribute man owes to his God; witnessing all those accorded to others, which are the only oases in the deserts of this life, and with no prospect of relief. We ask you to aid us. Give us the Sabbath for rest after our week of laborious duties, and we pledge you that, with a system invigorated by a season of repose, and a brain eased and cleared by hours of relaxation, we can go to work with more energy, more mental and physical force, and can and will accomplish more work and do it better, if possible, in six days than we do now in seven. We can give you ten days in six if you require it, if we can only look forward to a certain period of rest. In conclusion, we hope and trust that, in conjunction with other gentlemen of the trunk-lines leading to the seaboard, you will be able to accomplish something that will ameliorate our condition."

It is needless to say that this communication might as well have been addressed to the brazen skies. The pathos of the appeal had no effect. Years have passed, and the Sunday trains roll on.

A fifth mistake is in supposing that this matter can be settled by a referendum.

The great trouble with Christian people, as a rule, is that they are overfond of farming out their charities and moral-

ities to organizations in these days. But this question of Sabbath observance is one that can not be turned over to the Church as a corporate body, or to organizations designed to secure the enforcement of Sabbath laws. It is a matter of individual responsibility. Every right-thinking man is bound to lend a hand. The question is, What can I do? What can you do? And the answer is plain. On the one hand, we can ourselves observe the day. Let Christian women in their homes refrain from unnecessary work; let them, as far as possible, relieve their servants from labor; let them give no orders that will involve any delivery of goods on that day. As to the man of the household, if he be a Christian, let him look to the family altar, and see to it, in every possible way, that the Sabbath is made the happiest, because the most restful and devotional, day of the week. One thing he can do, which is of immense importance: he can keep the secular newspaper out of his home. It is the entering wedge of Sabbath desecration. Not to mention other objections, let this suffice: *it brings the world into the Sabbath rest.* The Lord's intent, in instituting the Sabbath, was to keep the world out of it.

In conclusion, we repeat that the responsibility for the present decay of Sabbath observance must be laid, in largest measure, on those who profess to be followers of Christ. There are thirty millions of religious people in our country who control the preponderance of its wealth and culture and influence; and they can have things their own way. But they never will, until they fall into line with the teachings of Scripture. The Lord said of the Sabbath, in the beginning, that it should be "a sign, betwixt Him and His people, of the covenant which He made with them and the generations after them." And He bade them write it as frontlets between their eyes. What we need is a firm belief on the one hand, and, on the other, a vertebrate courage to vindicate it. God meant what He said, "Remember!" And that stands until He shall issue another edict giving us permission to forget. Mean-

while let us be true to our convictions. The command is imperative and the promise affixed to it is, Yea and Amen. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

David James Burrell

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THE SABBATH THE SAFEGUARD OF RELIGION AND MORALS.

REV. GEORGE SMART, A. M.,

PASTOR OF SCHOOL WYND UNITED FREE CHURCH, DUNDEE, SCOTLAND; VICE-PRESIDENT OF THE UNITED FREE CHURCH OF SCOTLAND SABBATH OBSERVANCE COMMITTEE.

RELIGION and morality may be separated in thought, but not in practice. The relation in which the one stands to the other is clearly shown in the great commandment, "Thou shalt love the Lord thy God, and thy neighbor as thyself;" but a man can not love his neighbor until he loves his God. The stream of his life can not be other than its fountain, and as the fountain is filled or not filled with God, so the stream issuing from it is pure, or drumlie, or dark. As the sun to the flower, or the engine to the train, or the heart to the body, so is religion to morality,—its soul and inspiration, its motive

power and end. This being so, religion and morality being inseparable, it is absolutely necessary for the well-being of man and the good of society that religion be known, taught, and maintained. That He knew, who founded the Church, and gave it, not only religion to make known, but a special day on which to publish it abroad. The Sabbath day has been claimed by the Great Head of the Church as the day of days on which His people ought to prosecute their beneficent mission—a mission as necessary for the preservation of society as for the right living of men. On that day He calls earth to keep silence before Him, while He speaks, through His Church and Word, to mankind. Were men to deny to Him that day, and wrench it from His Church, and use it for their own pleasures, His vast army of men and women spread over the whole world, seeking not to destroy men's lives, but to save them, would be greatly crippled, if not largely set aside; society would be swept by an ever advancing tide of worldliness; religion and morality would decline; and a dark eclipse would settle down upon the world. Hence we affirm, that *the Sabbath is the safeguard of religion and morality.*

REV. GEORGE SMART, A. M.

First. Because on that day *religion and moral truths are revivified in the hearts of men.*

We can not take religious and moral truths into our hearts as we take goods into a warehouse; but we must do with them as we do with seed planted in the soil,—protect and foster them, giving them time to grow and bear fruit. And that can only be done by a regular return to thoughtful reflection

upon the grand verities, without which they can not be retained in the heart, or made influential in the life. We know how necessary fixed times are to the performance of things agreeable; can we believe that religious and moral culture, to which none are greatly inclined, would be attended to without the holy day? "Ye are the salt of the earth;" but how is the salt to be preserved? "Ye are the light of the world;" but how is the light to be kept pure and bright? Long lapses do not help the proper study of any subject or the acquisition of any art; and it is not otherwise with the religious and moral. And since the week-days are crowded with the secular, how could the salt be preserved and the light kept pure and bright without the Sabbath, and the Sabbath given to religion? Where there is no Sabbath, and the cares and labors of men's earthly calling are not regularly interrupted, such tend to become utterly worldly and godless. "My observation and experience must be the observation and experience of all ministers of the Gospel, that certain employments, involving Sabbath duty and work, make the employees careless and hard, callous and godless." The employees of the Railway Company, or the coach-hiring Establishment, or the Pleasure-sailing Company, or even the Police Force, and in some instances Baking Companies,—their Sabbath coming to them at uncertain intervals, or once every fortnight or month,—how their sympathy with the design of the sacred day rapidly declines; how hard they gradually grow; how indifferent to the good they become; how regardless and neglectful of religious ordinances once relished and prized; how their habits tell upon wife, children, and home, till at length the absence of the Sabbath in their lives carries them and their families, as I have seen it do once and again to my great grief, away from among the godly, and plants them among the godless! It is gladly admitted, that the religiously earnest and devout among such employees strive successfully to surmount the difficulties and resist the temptations of their earthly calling; but the fact remains, that large

numbers among these classes of workmen fall before them, to their own degradation and that of their families, and their godless lives witness to the absolute need of one day in seven being given to religion and the cultivation of the higher life with Christ in God. Little do men know what they are doing when they allow the Sabbath to glide, from whatever cause, out of their lives, and give it to ends other than religious! "The influence of the individual tells on the family, the family on the neighborhood, the neighborhood on the city, and the city on the nation." Compare countries striving to retain the Sabbath for religion with countries where it has been surrendered to pleasure and gain, and higher concerns shut out. One or two examples may suffice.[1] In 1869 there were 458 murders in France to a population of thirty-seven millions, compared with 34 murders in England to a population of twenty-one millions. The suicides in Paris were 127 against 64 in London. Illegitimate births 29 per cent in Paris against 4 per cent in London. Between 1876 and 1880, 198 boys and 40 girls in Paris, below fifteen years of age, became so weary of life as to seek relief in self-destruction. Nor do statistics in Germany tell a less terrible tale; indeed, Luthardt affirms that it "is statistically demonstrated that immorality has increased in a terrible degree of late years. In the eight older provinces of Prussia the number of investigations on account of crimes and misdemeanors rose, in the years 1877-79, from 88,233 to 145,587, or 65 per cent. In Saxony, in the years 1860-1877, the number condemned on account of crimes and misdemeanors more than doubled. In Württemberg, during the years 1872-77, the sentences pronounced in the different courts rose 83 per cent." Where there is no Sabbath, or a Sabbath given to ends other than religious, degradation in religion and morals follows; and facts in the individual and national life prove that the sacred day is the best safeguard of religion and morality.

[1] Professor Orr's "Essay on the Sabbath," pp. 110–115.

Second. Because on that day *religious and moral truths are instilled into the minds of the young.*

Parents, teachers, and children, less or more restrained by week-day duties, are free on the Sabbath to gather the young around them in home and school, and teach them the sublimest faith and purest morality, making impressions and creating impulses in their young minds sufficiently strong to send them to the side of the good and noble, the pure and holy, and keep them there, all this life, even to the end. Of that instruction it may be said, as one has said of the Sabbath-school, that "as a civil institution it is priceless: it has done more to preserve our liberties than grave statesmen and armed soldiers." Imagine what the Sabbath instruction in home, in Church, and in school has been to the youth of many lands, not least to the youth of Scotland and America, given by parents and teachers, who knew from experience the stuff of which a true manhood is built; and let us ask ourselves the question, "if there is any substitute for this work, supposing the Sabbath day secularized, or made to differ little from a holiday!" The church deserted, the school-room empty, even the hearth forsaken, young and old bent on pleasure or gain, this beneficent work, which has made the men and molded the nations, would be set aside. But nothing done for the young does not mean nothing sown or reaped; very soon there would be a harvest, a harvest which would wring with grief the heart of every lover of his kind and country. We can not do without the great truths for which the Church stands, without irreparable loss. These must be taught; and without the Sabbath, it can not be done. Families in contiguous countries, districts, and villages may be even classified, in character and fortune, according to their treatment of the Sabbath. Gilfillan in his standard work, "On the Sabbath," gives most interesting and striking examples of the difference in countries, in villages, and in families, arising from their difference of treatment of the holy day.[2] In

[2] Gilfillan "On the Sabbath," pp. 237–40.

Belgium, for example, the population, like the French, are fond of spending Sabbath in theaters, gardens, and all places of public resort, while in Holland, it is said, "the population honor the Divine ordinances," and their "chief pleasure is found at home, and the family circle furnishes their truest happiness." Again, he cites two villages in the south of England, inhabited by fishermen, only separated by one and a half miles, and yet presenting a striking contrast in religion and morals,—the population of one giving the Sabbath to religion, the population of the other giving it to pleasure and gain. The third illustration, however, even more striking and conclusive, is that of two neighborhoods in New Hampshire: the one of six families, and the other of five; the one fond of social intercourse and spending their Sabbaths in visiting from house to house, but never visiting the house of God, the other giving the day to religion; and then the history of the two sets of families is traced down to the second and third generation, and affords ample proof in the elevation of the descendants of one, and in the degradation of the other, that peace and prosperity, even here, are with the families who keep the Sabbath; while the families who deny the day of God, forsake even their present good. And such examples of the harvests reaped by families who honor or profane the Sabbath could be verified from our own observation and experience. From families occupying neighboring villas, and from families inhabiting the same tenements, we could furnish striking examples, in the history of their children's children, of the blessing that maketh rich and with which no sorrow is added, going, even in this present time, to the families who honor the Lord by honoring His day! It could scarcely be otherwise, when we remember that the members of such families meet on this day for mutual fellowship, sympathy, and instruction, under the roof where parents and children, masters and servants, are taught their respective duties and obligations, and are reminded that, while evils are attached to their neglect, many blessings are pledged to their performance. And families thus meeting Sabbath after Sabbath, growing up under such

teaching, and going out to the world, their minds steeped in such principles,—can we doubt that from homes like these

> "Old Scotia's grandeur springs,
> That make her loved at home, revered abroad,"

and warrant us in holding that the Sabbath is the safeguard of religion and morality?

Third. Because it is the *day on which religion and morality are pressed on the attention of men.*

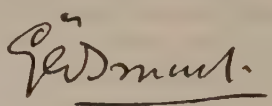
The day, in its silent and regular return, preaches religious and moral principles, which stand in striking contrast to the principles prevailing on week-days. Then, apart from any infringement of right principles, selfish maxims, greedy impulses, burning jealousness, smoldering animosities, bearing down neighbors, grinding the dependent and poor, sacrificing men to needlessly fierce competition, darling shams, and airy pretensions prevail. But the regular return of the day of rest and religion cools the hot air; and a new set of principles and aims are pressed upon men's attention; doctrines of purest faith and principles of loftiest morality claim to be heard; obligations to God and duty to men, the spirit of forgiveness and the law of sacrifice, assert themselves; master and servant, mistress and maid, meet in the same sanctuary, sit at the same communion-table, and worship the same God. How different the atmosphere of the Sabbath to that of the week-day! And even suppose men are not radically changed, do not the influences of the Sabbath, though coming short of that, promote ends the most beneficent to the individual and to society? Are not moral principles kept in daily currency? Are not men led to imitate men whose principles they do not adopt? Are not generous sensibilities and pure affections kept alive, making the every-day world less feverish than it would otherwise be? Is not a healthy public opinion created, diffusing social order, and rendering us more capable of governing ourselves? Certainly, these things are done. On no other day save the rest-day could the claims of religion and

morals be enforced,—coming like some fresh breeze from the mountains, cooling the feverish heat of the every-day world. Were there no Sabbath, or the Sabbath reduced to a mere holiday; road and rail, pleasure parks and play-houses crowded with men and women and children in search of pleasure or gain,—would not religion and morals wither and die? And what then? You have the answer in history; for France abrogated the Sabbath, and, in doing so, proved "that God is as necessary to a nation as freedom," and religion as indispensable as bread. You can not sustain religion and morals either in the individual or the nation without a rest-day for religion; and therefore the Sabbath is the safeguard of religion and morality.

"The main practical difficulty as to the Sabbath question arises from the endeavor to adapt God's Sabbath to the unrenewed human heart; to make a day, specially set apart for the joyous worship of God, agreeable to those who have no joy in the worship of God. It is a tough problem to solve." Are people to be raised to the true design of the Sabbath, or is the Sabbath to be brought down and made agreeable to worldly hearts? That is the Sabbath question. We could add to our income or wage, we could gather pleasure and economize time, by giving the rest-day to ends other than religious; but are we prepared to sacrifice the gold, the pleasure, and the conveniences for the greater good, the culture of the higher life? And, if so, we will not be the poorer, but the richer, as we return to our labors on the Monday, with a clearer intellect, with livelier spirits, with renewed bodily vigor, with religious and moral convictions revived and deepened, proving in our own experience that the day so spent yields honor to God and profit to men.

The day must be retained for religion; otherwise, as has been pointed out, "the history of our country and our workingmen would resemble that of Samson. It would be a tragedy in three acts. The first act would be the workingman resting, like Samson, in the lap of sensual pleasure. The second would

present him grinding at the wheel and treading his monotonous round of work, work, work, amid intellectual darkness and moral night. And when once this is the case, the third act of the gloomy tragedy would soon follow, and the workingman would be seen seizing the pillars of the social edifice, and involving himself and his oppressors in a common ruin." Then, there ought to be written in large letters, on every factory and workshop and counting-house, wherever men labor and women spin, the words, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work;" and he who reads and obeys shall enjoy the blessings, even in this present, of the cheer of that word, "for that man shall be blessed in his deeds."[3]



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THE SUNDAY QUESTION IN SOME OF ITS ESSENTIAL FEATURES.

GEORGE F. CHAMBERS, J. P., F. R. A. S., M. R. I., A. K. C.,
LATE CAPTAIN FIRST SUSSEX ENGINEERS,
BARRISTER-AT-LAW.

THERE is really no "question" about Sunday observance, except its magnitude and wide ramifications, for all the facts and principles lie on the surface, and it is only the perversity of human nature that has introduced any uncertainty into the discussion.

The principle of a weekly day of rest was not first made

[3] Dr. Andrew Thomson "On the Sabbath."

for Jews, and has not passed away because the Jewish economy has given place to something else. The Fourth Commandment, as given in Exodus xx, begins with the word "Remember." Now, if you are invited to remember something, it is implied that you knew it before. The Rev. Frederick Denison Maurice, who was neither a Puritan nor an evangelical, said more than fifty years ago: "The first word of the Fourth Commandment reminds us that the Sabbath was already established among the Israelites when the law was delivered on Sinai. That law created nothing. . . . The Sabbath does not stand upon an enactment, but is a primary institution of humanity, a part of God's divine and original order, having its foundation in His own nature. This doctrine is implied in 'Remember.'"

G. F. CHAMBERS, J. P.

It seems to me clear that for the original basis of the ancient Sabbath we must go as far back as Genesis ii, 3, where we shall find its institution in words of world-wide meaning and application: "And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work." Clearly one reason of the rest was of universal application at the time, and the words imply the universality of the application now. That is, a day of weekly rest is of Divine origin and binding forever. What day, and the manner of spending it, are matters of detail.

To bridge the gulf between the Creation and 1904 A. D., we have the prophets of the Old Testament, the precepts of the New, and the records furnished by history, ecclesiastical and civil.

Isaiah laid down a Sabbath law which was for all time: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, *not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words;* then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth."[1] These words were spoken near the time that the Hebrew economy was passing away.

Our blessed Lord taught, "The Sabbath was made for man, and not man for the Sabbath."[2] That is, the Sabbath is given for man,—for man's good. Our Lord stripped it of the pernicious and vexatious rules and restrictions with which its humanness had been obscured and its influence for good neutralized; and He did so in order that it might become again the beneficent friend and helper of man. The Sabbath is a day to serve man, to bless and help man. Hence works of mercy and necessity are always in order on the Sabbath.

The words of Paul in regard to Sabbath days and new moons have no application to either the Jewish or Christian Sabbath.[3]

How the seventh day was superseded as a day of rest and worship, and the first day, or Christian Sabbath, took its place, is to be discussed by other speakers. It is therefore enough for our present purpose to merely note that the change did not vitiate any of the essential principles of the day of weekly rest and worship, but only started the New Testament Sabbath without the accretions of Judaism. It evidently had the sanction of the Savior and His apostles. The Christian Sabbath as it came from the apostles has been the Sabbath of the Christian centuries since.

With this recognition of the Divine origin of the Christian Sabbath as the legitimate successor of the old Hebrew Sabbath and its predecessor, the Creation Sabbath, we proceed

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[1] Isa. lviii, 13, 14. [2] Mark ii, 27, 28. [3] Col. ii, 16.

to the consideration of other reasons for upholding the Day of Rest.

I. *The Medical Reasons.*

Upwards of fifty years ago, when an attempt was made to have the Crystal Palace at Sydenham opened on Sunday, six hundred and forty-one London medical men set their names to a declaration that they were "convinced that a seventh day of rest, instituted by God and coeval with the existence of man, is essential to the bodily health and mental vigor of men in every station of life."[4]

Sir James Paget said: "A man was almost sure to break down if he would not rest one day in the week." And he himself used the rest of his Sundays religiously. He never dined out; never traveled for pleasure; never read a newspaper or novel on Sunday; and never let any weariness stop his church-going.[5]

Sir Dyce Duckworth spoke in a similar strain of the necessity of Sunday rest: "On physiological and sanitary grounds a day of rest in each week is of vital importance. As physicians, we know that this is the case, and are witnesses to the ill effects of constant labor, week in and week out. We can not for long work our horses seven days in the week. One sees the results of the absence of Sunday repose in the worn-out and prematurely aged laborers and artisans in France and Italy. Many of our clergy go so far wrong as to take no seventh day of rest in the week."[6]

Another well-known medical man, Frank Buckland, wrote:[7] "I am working from 8 A. M. to 6 P. M., and a bit in the evening, fourteen hours daily; but, thank God, it does not hurt me. I should, however, collapse if it were not for Sunday. The machine has time to get cool; the mill-wheel ceases to patter the water, the mill-head is ponded up, and the super-

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[4] Assoc. Med. Journ., Vol. I, p. 554 (June 24, 1853).

[5] Life, by his son, published in 1901, p. 421.

[6] Church Bells, April 4, 1902.

[7] In March, 1866.

fluous water let off by an easy current, which leads to things above."[8]

II. *The Commercial Argument.*

The following striking passage from Lord Macaulay may well head this section: "I do not mean that a man will not produce more in a week by working seven days than by working six days. But I very much doubt whether at the end of the year he will generally have produced more by working seven days than by working six days a week; and I firmly believe that at the end of twenty years he will have produced less by working seven days a week than by working six days a week. We are not poorer, but richer, because we have through many ages rested from our labors one day in seven. That day is not lost. While industry is suspended, while the plow lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of the nation as any process which is performed on more busy days. Man, the machine of machines, the machine compared with which all the contrivances of the Watts and Arkwrights are worthless, is repairing and winding up, so that he returns to his labors on the Monday with clearer intellect, with livelier spirits, with renewed corporeal vigor."[9]

That is one of the most striking pronouncements of a great truth which I have ever seen. It may be objected that it is ideal, mere word-painting. So it is, in a sense; but tested as fact it will be confirmed by overwhelming testimony from every walk of life and every part of the world.

The most remarkable social fact of modern European life is the decline of the population of France. The fact is notorious. England and Germany, although constantly drained by emigration, are increasing in population at the rate of half a million a year; but France, once more numerously populated

[8] Life of Frank Buckland, Edit. 7, p. 178.
[9] Macaulay's Speeches, p. 450.

than either, as she is still as wealthy, is being steadily depopulated. Time was when the Anglo-Saxon race was far inferior in numbers to the French, but long before the end of the twentieth century, at the present ratios of increase and decrease of the two races respectively, there will be for every person speaking French at least a score using the English language. Sir Dyce Duckworth and other noted students of social questions have pointed out that this phenomenal decline of the French population is partly in consequence of the want of Sunday rest. Long hours of work on week-days, no Saturday half-holiday, little or no cessation of work on Sunday,—the consequence is reduced vitality and a declining population.

The correspondent of a New York newspaper, some ten or twelve years ago, thus spoke of his impressions of the French working people: "The seventh day brings no respite to them here. On the contrary, it is the day when they work the hardest. On no other night are the theaters so crowded, on no other day are the butchers' stalls so frequented, as on Sunday. It is not a day of rest in Paris, but a day of intense activity. I have heard some persons applaud this manner of spending Sunday, as they ridiculed the old-fashioned way of hallowing the day. They do not know the consequence of this feverish activity. There is no old stonemason, no old shoemaker, no old carpenter, no old painter, no old artisan in Paris. Medical men say that this premature decline is owing to the want of a day of rest once a week. Going to museums and amusements of every sort is equally pernicious with hard work."

Besides, what city in the world has had so much trouble with its own people as Paris has had? The commercial and political prosperity of a nation is closely associated with the way in which it observes or fails to observe the Sabbath. Compare the circumstances, social and commercial and political, of the European nations on the one hand, and of the United States and Great Britain on the other. Few men have given more careful and discriminating attention to industrial questions than Mr. Samuel Smiles. He was also for a number of

years the secretary of one of the great English lines of railway, the South Eastern. In his book on the Huguenots he speaks in this way about the French Sunday: "The French are honest and thrifty. The industry of the people is increasing. Indeed, it is excessive; for they work Sunday and Saturday. Sunday has long ceased to be a Sabbath in France. There is no day of rest there. When the Revolution abolished saints' days and Sabbath days alike, Sunday work became an established practice. The museums and galleries are open on Sunday, but you look in vain for the working people in them. They are at work in the factories, whose chimneys are smoking as usual; or building houses, or working in the fields; or they are engaged in the various departments of labor. The Government works all go on as usual on Sundays. The railway trains run precisely as on week-days. As you pass through the country on Sundays, you see the people toiling in the fields. Their continuous devotion to labor, without a seventh-day rest, can not fail to have a deteriorating effect upon their physical as well as upon their social condition; and this we believe it is which gives to the men, and especially to the women, of the country the look of a prematurely old and overworked race."

These statements are all from English-speaking observers; let us cull one or two opinions from observing foreigners, especially from intelligent and observing Frenchmen. There is no lack of testimony.

Père Hyacinthe, the eminent French orator, in a lecture on the education of the working classes, thus referred to his travels in England and the United States: "I have had the pleasure of visiting London; but I shall never forget the emotion which filled me at the sight of that city, like the ancient metropolis of which the prophet speaks. There she sat, the great empress of the seas, giving law to isles and continents, stretching afar over kings and peoples, not like those of old, the rod of oppression, but the beneficent scepter of her riches and her liberty; and I heard the hum of her vast

industry, and through the streets there poured the living sea of men and vehicles; then, by and by there dawned a day which was like the days of my childhood, a day such as public life in my own land has not now to show, a day which was not like other days; no noisy wagons now in the streets, no throngs hurrying to business; the giant machine that had been roaring and thundering the day before had suddenly stood still as if before the vision of God. The great movement of British industry was hushed, and in the streets I saw naught but families going their way, calm and cheerful, to the place of prayer. I heard naught but the sweet chiming of church-bells. I look across the ocean, and there again I find this same Anglo-Saxon race, clad in like grandeur, under forms the most unlike. This time there is neither mediævalism nor aristocracy. It is, I love to think, the people chosen of God to renew the face of the earth, and prepare for those old truths and institutions which can not pass away,—newer and more enduring garments. Now, the United States keeps holy the Lord's Day just the same as England or Scotland, and sends back across the ocean that same answer of God's silence to man's profanations."

Quotations to the same effect might be multiplied,[10] and just because observing Frenchmen and the leading statesmen of Europe generally have had their eyes opened to the same facts, there has been a wonderful reform wrought in many countries of Europe and even in France itself. But to discuss this would be to trench upon the province of other speakers at this Congress.

III. *The Social and Domestic Appeal.*

Our last main argument is from the social and domestic standpoint. As this is the most difficult and delicate of all, I will take refuge behind the name of the late Archbishop Benson. Addressing his Diocesan Conference[11] in September,

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[10] The author quotes the celebrated passage from Comte de Montalembert, which will be found on page 66.

[11] Canterbury.

1895, he said: "One of the great trials of the present day is what the upper classes are doing on Sunday. The upper classes are behaving very ill to everybody beneath them. They are oppressing their servants, and making it impossible for their servants to enjoy the means of grace, and setting an unfortunate example to those who are hovering in the choice between the Church and the world. It is a ridiculous fashion which is coming in from France,—that of pretending that you may go to the holy communion in the morning and have the rest of the day to yourselves."

These reflections are amply justified by the facts. All over the Anglo-Saxon world there is a loosening of the ties and obligations relative to the observance of Sunday, which bodes ill for the maintenance of those great principles which have made the English-speaking peoples what they are.

In conclusion, I would emphasize the fact that, while the inordinate greed of the age and the craze for sport may account for much of the present-day tendency to desecrate the Sabbath, most of the anti-Sunday agitation, at least in England, is distinctly Satanic in its origin. The wire-pullers are the infidels, the atheists, and the socialists of the day. These men appreciate the saying of Voltaire, that infidelity has no chance so long as Christians stick to their Sunday. This testimony is true. And so are the words of another distinguished Frenchman,[12] elsewhere quoted: "Il n'y a pas de religion sans culte; et il n'y a pas de culte sans dimanche."[13]

No wonder that the great English statesman, Lord Beaconsfield, should have said of Sunday: "I hold it to be the most valuable blessing ever conceded to man. It is the corner-stone of civilization."[14]

Equally striking are the words of his great rival, Hon. William Ewart Gladstone: "I have myself, in the course of

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[12] Count Montalembert.

[13] There is no religion without worship; and there is no worship without Sunday.—Editor.

[14] Speech in the House of Lords, May 5, 1879.

a laborious life, signally experienced both its mental and physical benefits."[15]

"O day of rest and gladness,
O day of joy and light;
O balm of care and sadness
Most beautiful, most bright!"[16]

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AN APPEAL TO CHRISTIANS.

REV. CHARLES BAYARD MITCHELL, D. D.,
PASTOR OF FIRST METHODIST EPISCOPAL CHURCH, CLEVELAND, OHIO.

ONE man asked another the other day, "Do you ride in the street-cars on Sunday?" He replied, "I 'm no fool." He may have intended that he was not such a fool as to ride in the street-cars on Sunday; or he may have intended he was not such a fool as to refuse to ride in the street-cars on Sunday. Surely, it is no sign of a fool either to ride or to refuse the street-car on Sunday. I have a ministerial friend who has no qualms of conscience about riding in a hotel elevator on Sunday, but who refuses to ride on a trolley-car going to his place of preaching on Sunday. He possibly can see the moral difference between being propelled vertically and horizontally by steam; I can not.

Good people differ about what can be done conscientiously on Sunday. The Pharisees, who were the orthodox ecclesias-

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[15] Letter, dated January 13, 1876.

[16] Written by Bishop Christopher Wordsworth.

tics of their day, differed very materially in their view of Sabbath-keeping from Jesus Christ. The truth is, that in minor matters, the standards are changing. The Sabbath question, however, is a larger thing than the observance of minor matters of personal conduct. It is a question of principle, or spirit.

It is something more than a mere day of twenty-four hours.

REV. CHAS. BAYARD MITCHELL, D. D.

Much wrangling as to which day should be observed as the Sabbath has confused the minds of many. I take my stand with those who insist that it does not matter, aside from the question of convenience, which day of the week is kept as a Sabbath. We contend that the Sabbath consists in the resting on the seventh day after six days of toil. It remains for the Saturday-keepers to prove that they have the exact twenty-four hours God blessed.

A schoolboy may know that only those living on the same line of longitude can have exactly the same twenty-four-hour day. It is a physical impossibility for all the inhabitants of the earth to keep sacred from daily toil the same twenty-four hours. Christianity to-day is content to observe the Sabbath which is known as the Lord's Day, and which from the earliest era in the Christian Church has been observed as the Christian Sabbath.

It is a disgrace to the Christian Church that there is a little handful of Christians who are so contentious for keeping a certain day holy that they are willing to ally themselves with the most vicious element in the community—notably the saloon-keepers—in opposing all enforcement of the Sun-

day law in relation to the saloon business. This crime alone would offset any good they could possibly accomplish by getting the whole Christian Church to return to what they regard as the exact holy Sabbath.

The Sabbath is an institution wisely ordained of God for the good of man. Jesus Himself asserted that the Sabbath was made for man. He who knew the physical wants of the human race ordained one day in seven for rest from all physical toil, knowing that the body of a man needs physical rest at least that often. It has been discovered that the physical human body runs down each day more than it makes up at night. Hence it is necessary that one day in seven should be spent in rest from physical labor. All the eminent authorities agree as to this.

But the Sabbath gives man more than physical rest. It is hallowed, consecrated to spiritual ends; and hence man is on that day expected to attend to the spiritual needs of his soul. It is the Divine order that in the pilgrimage man is making from earth to heaven he shall pause one day in seven, and give attention to the highest hunger of his soul.

There never was a time in human history when men needed to think about their highest needs more than in this year of grace 1905. This is the great driving age, when every man is alert to keep up with the procession and make his way in the world. Although the Sabbath was always needed by men, it was never so much needed as now by American men in our modern congested American city life. Physical rest is needed; but far more than this is needed the opportunity for the soul to think about something else than the mere gratification of the wants of the physical body in which it dwells.

This Sabbath should be kept holy,—first, by the Church. The very stability of the Christian Church depends upon the observance of the Sabbath. The institution of the Sabbath affords an opportunity for the Church and all that it stands for to get a hearing from the rushing multitude. To-day there are so many voices competing for a hearing, it is difficult to

find an unoccupied hour in all the six days of the week in which the voice of God may be heard. The whirling wheels of industry, the clamoring voice of trade, the inviting voice of society,—all give little opportunity for the still small voice of God to be heard.

I have as much to fear for the Sabbath from those who, professing to revere God's law, are relaxing their observance of the Sabbath, and are either absenting themselves from public worship or giving at least a part of the day to purely personal social pleasures. If there is any one class of people which, more than another, should keep the Sabbath day, it is the so-called working people. If they turn it into a holiday, and rob it of its sanctity, it will soon be lost to them entirely. The day they are now so anxious to keep as a rest-day and a holiday will no longer be respected, and the time will come when the grasping employer will keep those in his employ hard at work seven days in a week at no advanced remuneration. The workingmen of this country should be the last ones to oppose the strictest possible observance of the Sabbath. When that day ceases to be revered they will be the first to suffer.

The law for the protection of the Sabbath should be strictly enforced. The stability of the Government depends upon the moral character of the people, the moral character of the people depends upon the Church of Jesus Christ, and the Church depends upon the Sabbath. There can be no Church without the Sabbath. Every true patriot should support the Sabbath.

Two forces are at work in this country to-day to destroy our Sabbath. First, greed. This is shown by the way railroads and all other transportation companies are running Sunday excursions to increase their profits. Greed, also, is at work to destroy our Sabbath in the form of that kind of business which is most profitable on the Lord's Day. There are certain men engaged in catering to the pleasure of the populace on that day. Who is there simple-minded enough to

imagine that these public parks, with their innumerable catch-penny devices, are run for the mere profit of the dear people? Plainly, it is worldly lust for money. Not a railroad wheel would turn, not a newspaper would be printed, not a business place would be open, not a pleasure resort would be countenanced in any portion of this Christian land, if it were not for greed. Greed is the great enemy of the Christian Sabbath.

Allied with greed as a force working to destroy our Sabbath is religious indifference. Christians are not as loyal to the day as they should be. In the first place, they should appreciate the duty of a Church attendance upon the Lord's Day. Going to Church should not be regarded as a mere privilege which can be improved or not as each shall elect, but as a duty required by God. Church attendance should not revolve around the notion that one is free to attend Church or not, as he likes or dislikes the preacher. Whether the sermon is good or bad, or whether or not there be a sermon, God's house stands open to welcome the true worshiper, and to that shrine God expects him to go on the holy day. All this talk about worshiping God out in His open world, under His expanding sky, while riding an automobile streaking across the country at the rate of forty miles an hour, may delude the uninitiated, but any person knows how little thought of worship is in the minds of these devotees of nature who are out in their automobiles on Sunday worshiping God.

In some quarters Christians are coming to make the Sabbath a social day. They keep open house in the afternoon, and invite their friends to dinner and to spend the evening. Indeed, there are Christians of a certain sort who would consider themselves a little off-color, socially, if they should be seen at Church at the evening service. They vainly remark that they do not go to Church at night because they wish to allow their servants an opportunity to attend divine service; whereas, any one who wishes to know will discover that those very same servants have a great deal harder day's work on

Sunday, and are kept more closely to their duties on Sunday evening, waiting on the guests of the home, than on almost any other evening of the week.

The Christian of our time needs more than anything else the cultivation of a Christian conscience in this matter of turning Sunday into a "social day." Christians should be more and more on their guard lest they turn this day into one of mere pleasure-seeking.

There are so-called "Church people" who excuse themselves for golfing and automobiling on Sabbath afternoon because they had been to the Church service in the morning. They placated the wrath of God by flattering Him with their attention in the morning, and thereby won indulgence in doing as the devil wanted them to do all Sunday afternoon.

We Christians need to remind ourselves that we are under Divine orders to keep the Lord's Sabbath holy. Let us remember that it is no trifle to disobey God. He demands the observance of His law as of the supremest importance. He warns us to keep His law by threatening penalties. He wooes us to keep His law by offering rewards. No man can disobey God with impunity. You self-respecting, well-clad, educated people, who pride yourselves on possessing many virtues, and yet who desecrate the holy day of God, are as surely in danger of the Divine displeasure and wrath as though you were clad in rags and in fear of the police.

We need to remind ourselves that we not only incur the Divine displeasure by disobedience, but that we hurt God's heart of love when we purposely disobey Him. I appeal to you to keep God's day holy, not so much because you need it and God orders it, but because the great heart of love, knowing the Bible relation of this institution to all He holds dear, wants you to keep it. For love's sake obey Him.

I plead with you to-day to keep God's Sabbath holy, because while you may grow fat and flourishing in all material things by giving no thought to this sacred institution, you can not expect aught else than to grow mean and despicable in

your souls. I am pleading to-day for your better part. I want your souls to prosper. I want you to be rich in the things which abide. I want you to give at least one day in seven to the accumulation of the eternal riches. I want you to get a profit that will be worth while a thousand years from now. Take one day in seven for the culture of your soul. Give it a chance!

VI. SUNDAY REST IN DIFFERENT COUNTRIES.

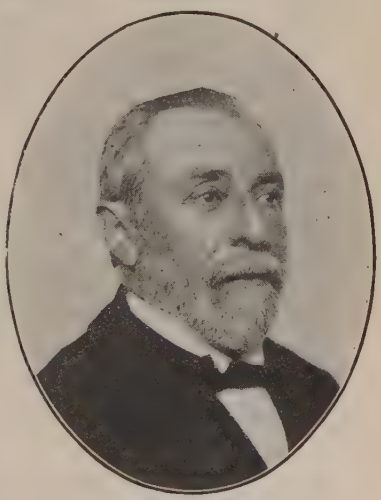
1. *In Syria. Prof. E. E. Barakat.*
2. *In Canada. Rev. T. Albert Moore, A. M.*
3. *In Porto Rico. Rev. George Milton Fowles.*
4. *In the United States. Martin D. Kneeland, D. D.*
5. *In China. J. C. Garritt, D. D.*
6. *In India. T. J. Scott, D. D.*
7. *In Japan. Frederick J. Stanley, D. D.*
8. *In Japan. Miss Susan A. Searle.*
9. *In Belgium. Hon. A. Clermont.*
10. *In Denmark and Norway. Rev. H. P. Bergh.*
11. *In England. Charles Hill.*
12. *In Europe. Rev. E. Deluz.*
13. *In Finland. Rev. Gustaf A. Hiden.*
14. *In France. Madame Hyacinthe Loyson.*
15. *In France. L. Dostiey.*
16. *In Geneva and the Continent. Countess Evelyn Degli Asinelli.*
17. *In Germany. G. Heinmiller, D. D.*
18. *In Ireland. Rev. Thomas West, B. A.*
19. *In Italy. A. W. Leonard, D. D.*
20. *In Italy. Rev. Charles Anthony Zanini.*
21. *In Norway. Rev. A. F. W. J. Prytz.*
22. *In Russia. Rev. Alex. Fehrmann.*
23. *In Scotland. Peter Brown Bryce.*
24. *In Scotland. Robert Mackintosh.*
25. *In Sweden. Rev. John Em. Hillberg.*
26. *The Sabbath of the Future. James I. Vance, D. D.*

SUNDAY REST IN SYRIA.

PROF. E. E. BARAKAT,

FORMERLY PROFESSOR IN ASSIOUT COLLEGE;[1] ASSISTANT ON THE AMERICAN MISSION PRESS IN ALEXANDRIA; AUTHOR OF "EVIDENCES OF CHRISTIANITY," "ARABIC MUSIC," "MATHEMATICS,"[2] ETC.

SYRIA, or Palestine, is a province of Turkey in Asia. There are but few Christians and Jews in Syria, most of its people being Mohammedans. Syria has the unique experience of possessing three Sabbaths, which are more or less faithfully observed by the different persons believing in them.



PROF. E. E. BARAKAT.

1. The Mohammedans keep the Friday-Sabbath, because they believe that God created Adam on that day. It is called in Arabic "the day of gathering," because they gather together on that day at noon for prayer. It is only partially sacred; for while they are expected to attend worship at the mosque, where they sometimes hear a religious discourse, they do not consider it a day of rest. Their stores and bazaars are kept open, and they attend to business very much as on other days, except during the hour of worship. The

[1] In Egypt.

[2] These three works were written in Arabic, but were destroyed during the Alexandria persecution, when Professor Barakat barely escaped with his life.—Editor.

schools, however, are closed, as children are not allowed to study more than six days a week. In their prayers they praise the name of Allah.[3] They also praise his prophet Mohammed, and ask for a blessing on the believers (Mohammedans), and a curse on the unbelievers (Christians and all others). And while they believe in God as the Creator and Everlasting One, they deny that Christ is the Savior. Christ, they say, failed in His mission, and Mohammed came to convert the world. In these Friday-Sabbath services the Mohammedans spend about two hours, attending worship in the mosque five times.

2. The second weekly Sabbath is Saturday, which is observed by the Jews, and is called in Arabic "Sabt," meaning "rest." The word "Sabbath" in the Hebrew Bible is the same, and also means "rest." And as there are no capital letters in Arabic, the word "Sabt" may mean either "rest" or "Sabbath." The Jews, especially the orthodox ones, observe their Saturday-Sabbath with great strictness, both as a rest-day and a holy day. They would not even touch a coin for business, or strike a match to light a fire for cooking or a lamp for lighting. They usually keep their lights burning from Friday afternoon.[4] There are comparatively few who keep their stores open on Saturday; and those who do, argue that as they live under a government which does not observe their Saturday-Sabbath, and as they have to make a living, they can not help it. But it is to the credit of the Jews as a class that they keep their Sabbath better than any nation on earth.

3. Sunday, or the Lord's Day, is the third Sabbath, and it is observed by Christians, whether of the Greek Church, Roman Catholic, or Protestant. In Arabic the Sunday-Sabbath is called "the Day of The One," as one of the names of God is "The One." As there are no capitals, however, in Arabic, this may mean the "day of God" or the "first day."

(*a*) The Greek Church observes Sunday, both as a holy

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[3] Allah corresponds to the Hebrew El, God.

[4] The Sabbath of the Jews begins and ends at sunset.—Editor.

day and a day of rest, the people attending Church faithfully, and transacting no business whatever. There is an Arabic saying: "God will say to His Sabbath-breakers, How can I have mercy on your parents[5] as long as you keep your clothes-mending until Sunday?" "Clothes-mending" is interpreted to mean placing a missing button, or sewing a torn button-hole, or any similar labor. They do not even allow this to be attended to on the Sabbath. As a matter of strict duty, Greek Christians spend the forenoon in worship and devotion, then rest at home the first part of the afternoon, while the evening is used by families visiting gardens and orchards. During the fruit season they often take their lunch with them, spending their afternoon and evening in the fruit orchards.[6] Spending the day in this way is helpful and elevating, bringing refreshment to body, mind, and soul. There are no evening services on Sunday, because Sunday ceases as soon as the sun sets. It is then Monday, according to the Syrian style of reckoning time.

(*b*) The Roman Catholic Church observes the Sunday-Sabbath in Syria very much as the Roman Catholics do in this country.

(*c*) There is nothing special or peculiar about the Protestant way of observing the Sunday-Sabbath in Syria, except that Syrian Protestant Christians do not make a compromise or recreation day of it, as so many American Christians are in the habit of doing. No person can belong to a Protestant Church in Syria who is employed in a way requiring him to work on Sunday. A member of the Church known to work on Sunday will be promptly disciplined by the session.[7] A relative of my own was kept from uniting with the Church for

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[5] The expression "your parents" is an Oriental way of saying "yourself."

[6] It ought to be understood that Eastern people begin the day in the evening,—the whole night coming first, and then the day,—so that the first minute after sunset, the next day begins. If a man leaves his store on Friday evening five minutes before sunset and gets home five minutes after sunset, he is said to have left his store on Friday and arrived home on Saturday.

[7] The Spiritual Court of the local Presbyterian Church.—Editor.

eighteen years because he was obliged to work on Sunday. This observance of the Lord's Day has proven a great blessing to the membership of the Church. We do not get quite as many members, perhaps; but the quality of the membership is better, and the Church is stronger for righteousness and for the Sabbath.

The observance of Friday by the Mohammedans, and Saturday by the Jews, as the holy day respectively of each, creates many embarrassing conditions which hinder Christian work in Syria. There are necessarily many transactions between Jews, Mohammedans, and Christians. Two out of the three are, therefore, always hampered in business during the three Sabbaths. And the parties which have the advantage are in a position to almost compel the other party to break his Sabbath. Beyond this, there is no persecution of those who keep Sunday as their Sabbath.

The observance of Sunday is not growing any faster than the Churches; but there is a tendency to observe it more religiously by Christian people. The time is not yet reached when the Lord's Day is recognized as the weekly rest-day of the nation. There will have to be a great change before that will be possible. We are led to believe, however, that if Christianity progresses in Syria, in the future as it has in the past, the day is not far distant when it will exert a great and radical influence on the national life, which will necessitate the inauguration of a national Sunday-Sabbath for Syria.

E. E. Barakat.

SUNDAY REST IN CANADA.

REV. T. ALBERT MOORE, A. M.,
ASSOCIATE SECRETARY OF THE LORD'S DAY ALLIANCE OF CANADA.

THE people of the Dominion of Canada have always manifested a deep interest in the proper observance of the Lord's Day, and a determined purpose to resist the encroachments that would prevent their enjoyment of its privileges and advantages. This was very natural. The Lord's Day had been protected by legislation in England since the days of Alfred the Great, while many centuries ago Scotland and Ireland had also passed Sabbath laws. The sentiment of the people, fostered by Christian teaching and upheld by legislative enactments, had been strengthened and deepened in the succeeding generations. The early settlers of Canada were largely the children of the Empire. Realizing the value of the weekly rest-day and the blessings its due observance had brought to the people and the State in the fatherland, when they came to make homes for themselves in this New World they not only reverenced the Sabbath, but also built into the very constitution of their new nation a strong regard for the day. This is made evident by the laws, which were enacted early in our national life by the lawmaking bodies of the various Provinces composing the Dominion of Canada.

REV. T. A. MOORE, B. A.

The Lord's Day Act of Upper Canada, enacted in 1845, gives a good idea of the nature of these laws. It forbade "any merchant, tradesman, artificer, mechanic, laborer, workman,

and other persons whatsoever, on the Lord's Day, to sell or publicly show forth, or expose or offer for sale, or to purchase any goods, chattels, or other personal property or any real estate therefor, or to do or exercise labor, business, or work of his ordinary calling, and excepting only the conveying of travelers, Her Majesty's mail, selling drugs, medicine, and other works of necessity and charity." It also forbade the holding of public political meetings, the playing of football and any games, gambling, running races on foot, horseback, in carriages or vehicles of any sort; hunting, shooting, fishing, and bathing; and declared that all contracts of agreements made on the Lord's Day are utterly null and void.

While this was the law of only one of our Provinces, each of the other Provinces had either special legislation, enacted by its own Legislature, or the Sunday laws of England. It is not strange, therefore, that the Canadian people have always been intensely in favor of the quiet of Sunday being preserved, and until recently there has been but little complaint of either work, business, or sport being engaged in on that day.

The last decade of the nineteenth century introduced into Canada many of those practices which have resulted so disastrously to the Sabbath in other lands. The Sunday newspaper, the Sunday excursion, the Sunday street-car, the Sunday railway train, have all been introduced, and have brought in their train many of the evils which have followed their introduction in some of the countries of Europe, as well as in some parts of the United States. We are as yet free from the Sunday theater, although in some centers of our Dominion it would appear there is danger of its introduction, because so-called sacred concerts have been frequently held on the Lord's Day in places of resort in some of the cities of Canada.

We have found in Canada that the indifference of Christian people concerning the value of the Sabbath to the physical, mental, and moral life of the individual, the home life of the family, the religious life of the people, and the national

life of the citizen, has allowed many forms of pleasure-seeking and labor, that are neither the work of necessity or mercy, to be introduced.

The present-day passion for pleasure and the commercialism of this new country are also developing most undesirable doings on the Lord's Day throughout all Canada. However, that which more than any other thing seems to endanger the quiet of the Lord's Day in Canada is the influence of foreigners, who, during the past few years, have been coming to Canada in great numbers. Last year there came to the Provinces of Canada almost 150,000 persons from other lands. This means that, with our population of 6,000,000, we annually receive one emigrant for each forty of our population. The importance of this will be realized when it is remembered that the United States received, in the past year, about one emigrant for every eighty of the population. Of the emigrants who came to Canada last year, about one-third came from Great Britain, one-third from the United States, and the remainder from other lands. We are glad to have people come to enjoy the privileges and help us to develop the resources of our great country, and are glad that so many of these immigrants are most excellent people. But in matters concerning the Sabbath we greatly deplore the fact that too many of those who have come among us, even from Christian countries, have brought lower ideals and undesirable practices. Many incidents could be related illustrating present conditions in Canada growing out of these newly introduced practices, which have been working a change in Sabbath observance. For example, in this morning of the twentieth century we are saddened by knowing that more than 60,000 of our men are working on Canadian railroad systems every Lord's Day, and in other occupations about 90,000 are constantly employed, thus robbing over 150,000 citizens of Canada, with their families, of their right to enjoy the advantages and privileges of the weekly rest-day.

We have in Canada only one organization whose object

is to preserve the Lord's Day in its integrity, and secure to every citizen the right to the advantages and privileges of that day. This organization, The Lord's Day Alliance, came into existence in its present form in March, 1895, and since that time its work has been the rallying-point of all efforts in defense of the Lord's Day throughout the Dominion. It has the approval of all the Churches, Roman Catholic and Protestant. It has been commended by the Labor organizations, from the Trades and Labor Congress of the Dominion down to the Local Union for the toilers of one trade in one place; it has received encouraging words from the Manufacturers' Association of Canada, and has been strongly commended by many of the leaders in every calling throughout the Dominion for its careful and judicious efforts.

The Alliance organizes branches in every center of population, where possible. These branches form the nucleus for the Provincial and Territorial Lord's Day Alliances, and these, in turn, are federated into the Lord's Day Alliance of Canada. This latter organization meets in Convention triennially, but carries on its work throughout the whole Dominion by an Executive Committee which meets frequently. It prints a monthly paper, *The Lord's Day Advocate,* with a circulation of twenty-seven thousand. It is sent to each of the members of the branch organizations. The secretaries are constantly engaged in traveling over the Dominion, addressing meetings, preaching sermons, meeting local conditions in the various parts of the country, and thus arousing the sentiment of the people to resist encroachments on the Sabbath, as well as strengthening the branches, and thus making stronger the general organization.

A large part of the work of the Dominion organization during the past year has been to secure a clear understanding as to the jurisdiction of the Parliament of the Dominion and the Legislatures of the Provinces on the question of rest-day legislation. In this work there has been great success. The Dominion Government has cordially received the delegations

and representations of the Alliance, and arranged to submit a series of questions to the Supreme Court of Canada, asking that Court to delimit the jurisdiction of the various lawmaking bodies in Canada regarding this matter of the weekly rest-day. We hope in the near future that the arguments of all interested parties will be presented to the Court. As soon as the Court gives its answer, we intend to apply to the appropriate Legislature or Legislatures for legislation, which will adequately protect the Lord's Day according to the present condition of our country.

In the matter of enforcement of law our work has been carried on wholly by the Provincial Alliances, inasmuch as, until now, we have had no legislation concerning the Lord's Day excepting that which was of a Provincial character. It will be a matter for rejoicing to the members of this Congress to know that, in the litigation undertaken by the Lord's Day Alliance, our efforts have been strongly supported by the authorities of the various Provinces. In Nova Scotia, when the operation of the Sunday street-cars began, the Alliance requested the Attorney-General of that Province to proceed against them. He retained a prominent firm of lawyers, and under his direction the matter has gone from court to court until now it is before the Supreme Court of that Province for decision; and I am glad to add that the courts of that Province have so far declared against Sunday operations.

In the Province of Ontario we have had many evidences of the readiness of those in authority to aid the Alliance in its endeavors to preserve the Lord's Day. The Attorney-General has uniformly instructed the County Crown Attorneys to defend the Lord's Day Act in cases which were initiated by the Alliance. In Canada we are happily situated in this regard, and rejoice that those occupying positions of authority in the Government so readily give their assistance in the enforcement of the law.

The attitude of the Legislatures of the Provinces is also very encouraging. This will appear especially from the fact

that although during the last session of the Legislature of Ontario, there were many applications from electric railroads and industrial concerns for the privilege of operating cars on the Lord's Day, but one only was granted, and the Province has thus been kept free from many of the evils associated with this form of Sabbath desecration. And each of the other Provincial Legislatures is equally ready to enact legislation for the preservation of the weekly rest-day.

We face the future in Canada with great hope. We are not discouraged by the losses we have suffered, but rather encouraged, because these have been the means of arousing many of our people to a realization of the necessity of standing together, strongly and undauntedly, for the preservation of the weekly rest-day and its privileges. We have suffered enough to see the tendency of to-day; and, as we look forward, we realize that we are surrounded by a people who are determined to preserve the Christian Sunday in its integrity, and prevent the encroachments of business or pleasure-seeking that would destroy the usefulness of the day.

J. Albert Moore.

SUNDAY IN PORTO RICO.

REV. GEORGE MILTON FOWLES, M. A.,

PASTOR OF FIRST METHODIST EPISCOPAL CHURCH, SAN JUAN, PORTO RICO.

IN studying the customs of Porto Rico, it must be kept in mind that, until the American occupation in 1898, this country was Roman Catholic in religion and Spanish in civilization. Being thus in close touch with Europe, the Continental Sunday, as distinguished from the American Sabbath, obtained, and still prevails here.

The first important event on Sunday morning is going to

market. At an early hour the country people start for the cities and towns to dispose of their produce,—this being the great market-day of the week. Shortly after they arrive at the market place, the people of the town begin to appear, and soon there is a great, noisy crowd engaged in buying and selling. This scene continues throughout the larger part of the forenoon.

During the morning hours the Catholic churches are open, and are attended fairly well by the women, many of them stopping for mass on their way to or from market. Very few men attend Church services except on "fiesta" days. Quite a number of them claim to be agnostics or free-thinkers, and are hostile to the Church.

REV. GEORGE MILTON FOWLES, A. M.

The large influx of country people into the town, and the custom of marketing on Sunday mornings, has the effect of keeping the stores open. Grocers, butchers, and dealers in all kinds of provisions, drinks, fruits, sweetmeats, and tobacco, find Sunday their most profitable day.

The afternoon is given over to pleasure. During Spanish rule the licensed cockpit was the chief attraction; but that is forbidden by the American law. Gambling in some form is still the favorite amusement; for games of chance have a strange fascination for the Porto Ricans.

The politicians find Sunday a good day for reaching the people, and so caucuses and mass-meetings are held; and, especially during a campaign, political speeches are made on the plazas of the cities and towns, where there is usually a crowd ready for almost any kind of entertainment.

Sunday evening is the time for music and dancing. If the town has a brass band, there is a band concert on the plaza. During the time of the concert the people promenade up and down the plaza, or rock themselves in the rocking-chairs that can be rented for the occasion.

In the theaters there is usually a vaudeville performance, or a "baile," that lasts till the early hours of Monday morning. "Bailes" in private houses are also numerous; for the people are passionately fond of dancing.

In the country they have the same idea as to the nature of Sunday; but while they regard it as a holiday, they more frequently spend it in pursuit of their usual occupations. Especially in the busy seasons many of the estates require their laborers to work on Sundays the same as on other days of the week. Among the small farmers Sunday is the day for marketing their produce and making their purchases in the town; so that, among a large portion of the rural population, the day is neither one of rest nor of worship.

Protestantism is doing much to redeem the Sabbath in this island. Her Church services are claiming the hours for worship, and her preachers and teachers are getting the people to understand the real significance of the Lord's Day. A large tobacco-grower complained to me, one day, that we were ruining his laborers; for now they refuse to work on Sundays, while no question was ever raised on the subject before we came. Large numbers have also given up their Sunday dissipation, and now are found attending the Church services.

It is to be regretted that many of the Americans living in Porto Rico do not find it convenient to observe the Sabbath day here in accordance with the American custom. While the Government offices are closed on Sundays, many of the employees spend part or the whole of the day at work. Too often the Governor himself has held informal meetings with the heads of departments and with leading politicians, and

has made Sunday journeys of a semi-official nature through the island.

Sunday baseball games were for awhile popular with the Americans; but happily Christian sentiment has succeeded in having them discontinued.

The best and the worst influences at work in Porto Rico to-day are the Americans. Exclusive of distinctly religious workers, only a small minority of the Americans on the island attend Church services. On the other hand, American saloons are open all day Sunday; American soldiers and sailors are the chief patrons; and they are almost the only ones who drink until they are beastly drunk. The efforts being put forth by Christian workers to bring about better conditions among the people of this island are greatly hindered by careless and irreligious Americans.

Notwithstanding these conditions, and the hindrances to our work, we firmly believe that the best will prevail in Porto Rico.

That Sunday in Porto Rico may soon be observed as the Lord's Day is the wish and the prayer of every faithful Christian living here. That the time may be hastened when, all through this beautiful island, the inhabitants shall take delight in maintaining the quiet and rest and devotional character of the Sabbath, and in worshiping Him who is now, like His holy day, neglected or rejected, is the hope entertained by all Americans who are interested in the moral and religious regeneration of this people.

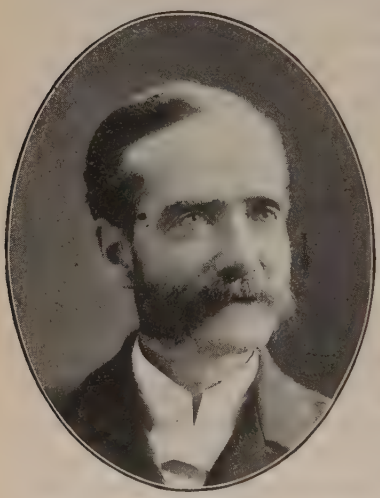
George Milton Fowler

THE SUNDAY REST PROBLEM IN THE UNITED STATES.

MARTIN D. KNEELAND, D. D.,

SECRETARY OF THE NEW ENGLAND SABBATH PROTECTIVE LEAGUE.

WITH so vast a territory, so varied a population, and so vigorous and enterprising a life, it is not to be wondered at that the social and religious features of different sections of the United States should differ as widely as they do. But there is in all of them the same tendency to secularize the Lord's Day. With nearly half a hundred sovereign States, and half a dozen Territories, many of them larger than many European principalities, and each with a history and life of its own, we may deal, in the scope of this address, only with general principles and tendencies.



M. D. KNEELAND, D. D.

I. *The Recognized Standing of Sunday before the Law and in the National Life of the United States.*

The Sabbath as an institution is recognized in the laws and customs of all the States. It is recognized in the Constitution of the United States, and in many of the formulas and observances of the National Government and its institutions. Thus all national officials are inaugurated to office by taking an oath in the name of the Lord of the Sabbath; the President is exempted from the duty of signing bills on Sunday; the Houses of Congress may not sit on Sunday;[1] the "Church

[1] This rule is occasionally violated by the fiction of turning back the hands of the clock in the Chambers of Congress, or stopping it altogether.—Editor.

flag" is unfurled over vessels and forts every Sunday; and in many other ways the Christian Sabbath is recognized as a national institution; not, of course, with the idea of enforcing a religious institution as such, but as the country is Christian and the Sabbath is the Christian's weekly rest-day, Christian citizens are protected in their right to it for rest and worship. This being the case, and a weekly rest-day being a necessity of our being, it is also provided that all others, although not Christians, shall rest on that day also, on the principle that the only certainty of rest for any depends on the requirement of rest for all.

Many of the foremost citizens have expressly acknowledged the Christian Sabbath as an American institution. Emerson called it "the core of our civilization." De Tocqueville saw in it the explanation of the freedom and high civilization of the United States. Chief Justice Gordon said, "There are but few of our statutes which in principle are of more importance than the act commonly called the 'Sunday Act,' in that it recognizes the first day of the week as a Sabbath of rest for the well-disposed and religious people of our Commonwealth;" and the Supreme Court ruled that the weekly Sabbath "throws a strong barrier in the way of the degradation and oppression of the working classes." Justice Harlan wrote me recently, "I believe that the due observance of the Sabbath as a day for religious worship and contemplation is required by command of God, and is vital to the purity and integrity of the social organism." Our martyred Presidents, Lincoln, Garfield, and McKinley, were all believers in, and warm advocates of, the day of rest. Lincoln's order to the troops for Sunday rest was very similar to one issued by Washington. Grant, when guest of the French nation, declined to attend the horse-races on Sunday, although gotten up for his special entertainment, because to have done so would have been contrary to the principles and practice of the nation he represented.

II. *The Vital and Fundamental Importance of the Sabbath in Our National and International Existence.*

History bears witness that those nations which have most honored the Sabbath have been most prospered, and have risen highest in the scale of civilization; while those nations which have degraded the Sabbath into a day for sport or gain, have as uniformly declined. Secularizing the Lord's Day tends to degeneracy and social demoralization. A Sabbath well spent tends to make a people intelligent, moral, self-respecting, and independent; and such a people make a strong Republic. But where the Sabbath is degraded into a day of sport or business, the people ultimately become frivolous, ignorant, and volatile. As a free Government, the United States must have the Sabbath, or she is lost. In her international relations the Sabbath is equally necessary. It has made her great, and she must continue to honor the day, if she is to retain her place among the nations.

III. *The Enemies of the Sabbath in the United States.*

The Sabbath is passing through a reactionary period in the United States. The Puritan, Huguenot, Cavalier, Quaker, and Roman Catholic of the last century have betaken themselves to the books and museums of the historian and the antiquary, and have given place to the twentieth-century American. He is an altogether different type of a man. The rigidity of the Puritan has been swallowed up in the composite American, with his free-and-easy swagger, self-assertive and often irreverent. One extreme[2] has been followed by another. The American principle that "all men are born free and equal" is being so broadly interpreted that it sometimes fails to distinguish between the man of virtue with high ideals and lofty patriotism, and the man of low character and lawless criminal tendencies. The divine principle of "individual rights"

[2] Was so-called Puritanism an extreme? We are doubtful of the correctness of the implication. Even good men seem to be influenced by the slanderous "Blue Laws" of that renegade English clergyman who maliciously invented them.—Editor.

is made to represent license, indulgence, and anarchy. "No sumptuary laws!" is the rallying cry of those who object to any and all restraints on the folly and sin and greed of those who would fatten themselves on the ruin of their fellows. "Down with the Blue Laws!" often means to cease to protect virtue, and to make vice less difficult. It is not Puritanism that is in danger; for having done its work the old Puritanism has passed away; but the principles on which all true religion must ever rest are in danger, are seriously imperiled in our national life.

The *first* enemy of the Lord's Day,—and always first,—is *materialism*. We are rich and rapidly growing richer. The craze,—a perfect intoxication,—is upon us. And these riches have brought in an age of luxury the like of which the world never saw before. Where it will end, God only knows; but that it has become a deadly curse and a menace is already seen. In its train more than four millions of Americans are condemned to toil on Sunday,—a slavery worse and more degrading than that from which Abraham Lincoln freed the same number of negroes. Shall this reign of luxury continue at the expense of the manhood and happiness of four millions of Americans? What is the answer?

A *second* enemy of the American Sabbath is the inordinate *love of pleasure*. This is a pleasure-loving age. Whatever ministers to self-gratification and luxury is madly hunted after. The sacred day is devoted to sports, games, and amusements by the devotees of pleasure. Resorts are crowded on the Lord's Day,—wild with fun, frivolity, and dissipation. The most painful aspect of the craze is that those who most need the Sabbath are those who misuse it. Where will it all end?

The *immigration problem* is a serious one. The foreigner can hardly be called an enemy of the American Sabbath; for, on the average, our Sunday is as well observed by our foreign-born citizens as by our own sons and daughters. Still, with the vast hordes of foreigners flocking to our shores, a colossal difficulty presents itself: they must be instructed and trained

as American citizens. But who is sufficient for this? Somewhere about one million of them come to our shores every year. We are told that out of our population of more than eighty millions, some twenty-three millions are foreign born. If this vast foreign element is not to be a peril to our institutions, it will be because of the devotion and self-sacrifice of the millions of Christians in the Churches.

The *increase of criminality* suggests another enemy of the Sabbath. If "a man is known by the company he keeps," surely the Sabbath as an institution reveals its own character and the character of those associated with it. The criminal classes are enemies of the sacred day; the best citizens in the Christian Churches are lovers of the Lord's Day. "Birds of a feather flock together," and the lovers of mammon, ungodly pleasure, and vulgar criminals are united in its desecration.

This Sabbath degradation has been followed by a degeneration of patriotism, virtue, and public morality. We have the whole foul brood of grafters, boodlers, confidence-men, and the immoral legion; and they are all in league against the Lord's Day, and crying out for the repeal of the "Blue Laws." But God bless all Blue Laws,—"True-blue" laws! They are the safeguard of society, freedom, and intelligence; the enemy of vice, and the support of virtue.

IV. *Means for the Preservation of Sunday Rest in the United States.*

1. *Spiritual.* The Lord's Day is fundamentally a religious institution. It can not be maintained as a civic institution unless its religious and sacred character are preserved. Secularize it, and the heart of the institution is gone. Experience has demonstrated that it can not long be maintained merely as a rest-day or a health-day. Behind the arguments for these, there lie the great moral and religious principles on which they are founded. These moral and religious principles can only be protected and retained through the institutions of religion; and one of these institutions, and one of the chief, is the

Christian Sabbath. Whatever, therefore, helps to lift up God in the human consciousness, places an obligation on the Christian Sabbath; and when the Sabbath is honored, it exalts true religion and all the noble virtues which spring from it and are associated with it.

One of the most pressing needs of this materialistic, secularizing age is a genuine revival of pure and undefiled religion. Every such revival in the past has been accompanied and followed by an increased love for, and honor put upon, the Christian Sabbath. As soon as a man yields his heart and life to Jesus Christ, he becomes a Sabbath-keeper. The religious basis of the Sabbath should always be recognized, and the revival of true religion placed among the first agencies for its protection.

2. *Civic Agencies.* As the Sabbath was made for man, it is man's duty to preserve it intact for man's benefit. Christian civilization has always surrounded the Sabbath with certain civil safeguards. From the time of Constantine, all Christian lands have passed laws for the protection of Sunday rest and quiet. They may vary in scope and degrees of strictness or laxity, but their aim is in the safeguarding of Sunday as a necessary element in the life of the nation. With the exception of California,[3] every State in the Union has laws for the preservation of Sunday rest. The United States has also passed Sunday laws for the Territories directly under its government.[4]

The wise principle enunciated by Mr. Gladstone, that "the object of all laws is to make it easy to do right and hard to do wrong," has governed all such enactments. Sunday legislation has done much to safeguard the morals of the State. To allow

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[3] The Sunday law of California was repealed in deference to the Seventh-day Adventists and other Seventh-day Sabbatarians; but all good citizens look upon the repeal as a mistake, and plans are under way to have the State redeemed and restored to the ranks of American-governed States.—Editor.

[4] Through a clerical error, the Sunday law of the District of Columbia (Washington) was inadvertently abrogated; but measures are under way to have the mistake corrected.—Editor.

them to be repealed or to become a dead letter, would be a distinct calamity to the State and the nation.

Two principles should govern all such legislation: *First,* that every man needs and has the right to rest one day in seven; and, *second,* that it is the duty of the State to secure to every citizen that right to rest one day in seven. This desirable condition can only be attained by the application of the axiom: "The liberty of rest for each depends upon a law of rest for all."

3. *Educational Methods.* There is needed in regard to the Sabbath a campaign of education in the United States; for, with all our boasted intelligence, we are woefully ignorant on the whole question. The physiological, the economic, the civic principles at the foundation of the Sunday-rest question are not generally understood. If they were, there would be no "question." The relation of Sunday rest to labor should be burned into the consciousness of all toilers. The moral and religious principles involved in the Lord's Day as an institution should be magnified in the Christian pulpit. There should be more care and time given to the instruction of pupils in the schools, and students in the colleges. The public ear should be reached through lectures and literature. Instead of a dozen limited Sunday-rest organizations, waging a brave battle in widely separated localities, there should be a thoroughly organized work, involving every State and municipality in the country in a great concerted scheme to re-establish and extend the Lord's Day in the land.

May there go out from this Congress such an influence as shall lead to a widespread awakening of interest in the Christian Sabbath, and inspire the hosts of better citizens to unite in lifting up the American Sabbath to a place worthy of the high honor and lofty privileges we have inherited!

M. D. Kneeland.

THE OUTLOOK FOR SABBATH REST IN CHINA.

J. C. GARRITT, D. D.,

FORMERLY PROFESSOR IN THE THEOLOGICAL SEMINARY, HANG-CHOW, CHINA; ACTING SECRETARY OF BOARD OF FOREIGN MISSIONS OF PRESBYTERIAN CHURCH IN UNITED STATES OF AMERICA; EDITOR OF "JUBILEE PAPERS OF THE CENTRAL CHINA MISSION, 1844-1894," ETC., ETC.

SOME years ago a zealous young missionary, walking through the streets of an inland city of China, as he looked with pain at the shops opened with perfect disregard of the holy day, turned to his companion and said: "Do you not believe that, within our lifetime, we shall see these stores closed on Sunday, and see the people trained in the observance of the day of rest?" Whether this same missionary, after fifteen years of labor in that land, still expects to see that result in his lifetime, I can not say; but certain it is that much advance has been made toward the dissemination among the Chinese people of the idea of a day of rest.

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Adherence to the law of the Fourth Commandment makes the way of entrance into the Church more difficult. In many parts, at least, of the Empire, missionaries are very reluctant to receive inquirers into Church membership until they give up Sunday labor. This often makes a change of occupation necessary. Other missionaries in certain parts of the Empire have dealt more leniently with the Sunday question, not feeling that they have the right to make it a test of Church membership.

Some argue that, in the times of the early Church, the way into the fold was opened as widely as possible, and that slaves and tradesmen, and workers of all kinds from the lowly classes, found their way into the Church. These were unable to keep the whole of Sunday free from work, as their time was not their own. Hence the worship of God was conducted largely either in the very early morning or at night. How far this was historically the state of things in the times of the Roman Empire, and how far it may be justly made a pattern for our workers in missionary lines, are questions which need not be discussed here. The fact is that in parts of China, where Sunday rest has been made a test for Church membership, the Church has generally grown with less rapidity than in other places where this test has not been applied. On the other hand, there has been more careful training in the Bible, and both inquirers and members of the Church have been better grounded in the truths of our religion. Nor can it be proven that many, who would otherwise have become Christians, have been turned away from the Gospel because they could not keep the Sabbath. Instances are numerous of those who have endured real persecution and undergone many trials and deep poverty for the sake of keeping the Sabbath and becoming Christians.

I have in mind a man who was a dyer, who, after he heard the Gospel, made application to his employer to be allowed to work extra time on other days in order to have his Sundays free. The request was at first refused; then he was allowed to be absent for a few hours for attendance at Church; then again permission to leave the place was refused. For a year or two he made ineffectual efforts to keep the Sabbath and retain his place, and finally threw up his employment, becoming a very bright Christian. For some years he had difficulty in finding work; then the same firm that had previously employed him were glad to re-engage him, allowing him his Sabbaths free.

A young man, who became a Christian and declared his

unwillingness to join with his brother in opening their store on Sunday, was put out of the partnership. He began, in a very small way, to sell oranges and other fruit about the streets. Gradually he gathered together enough money to rent a room, and year after year his trade has increased, until now, after nearly twenty years, he is reasonably well off, with a very flourishing business, and his reputation, as a man of strong and unblemished character, is known far and wide.

Christian architects and carpenters, who employ numbers of workmen, have been trained to make such arrangements that their apprentices and workmen can be relieved from work on Sunday. This seems to the Chinese a hardship, as it involves paying seven days' wages for six days of work. But in places where the Sabbath rest has been insisted upon as the very foundation of the work, the principle is recognized among the Christians as not merely essential, but also as a righteous and kindly principle.

There are, indeed, great difficulties which present themselves in an endeavor to make a general rule applicable to all cases. Restaurants, apparently, have to be open on Sunday in Chinese cities, just as in cities in this land. Christian boatmen, in seeking trade, can not expect the persons hiring their boats to be willing to arrest their travels for the sake of keeping a day, the purpose of which is entirely unknown to them. Shall they, then, give up the only calling which they are fitted to do?

And yet it is just by means of keeping this Sabbath question continually before the masses of the people, in their contact with the Christians, that its meaning is ever to be understood. The slightest laxity here results in the overwhelming tide of a Christless, restless, worshipless materialism ingulfing the Church, and preventing it from seeing the need of the possibility of a day of rest.

There are phrases, both in the colloquial proverbs and in the classical literature of China, which point to the number seven having a very special meaning in ancient times, at least

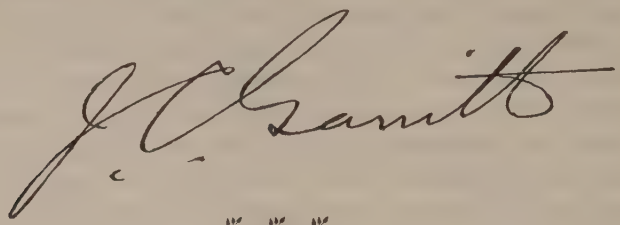
to the Chinese, as it has to other races. In "The Book of Changes," the most ancient Chinese work extant, occurs a phrase of four words which means, "The regularly recurring seven days." Note that this is not "seventh day." The fact of a day of rest would appear to have been lost; but the time-period of seven days remained to the ancient Chinese from ancient times. In their funeral arrangements and their ceremonial of mourning the seven-days idea is still an important factor, and it is probably the most ancient part of their present etiquette of ancestral worship. Each seventh day, for forty-nine days, there are special ceremonies of worship and obeisance to the dead. Other traces of the seven-day periods are observable in their customs and speech. These things are of interest to the Bible student, because they point to the universality of this idea of Sabbath rest, or at least to the veracity of the Old Testament account of its origin. But to the missionary they offer an argument by which to arrest the attention of thinking men in China. Anything which attaches itself to their ancient beliefs and customs has a much better opportunity of winning their faith; so if the most ancient and most revered book of their literature presents an argument along a parallel line with our Christian argument for the Sabbath, a strong point is made with the scholarly Chinese.

After all, however, the great influence toward the observance of the Sabbath as a day of rest among non-Christians, is exerted by the life of the Christians. Those who keep this day are seen to keep it, not for the sake of mere pleasuring and merry-making, as is the custom of the Chinese with all their holidays, even the most sacred ones, but as a day of study of God's Word and worship. However little the outsiders may understand this worship; however little they may understand why Christians do not make merry on that day, they are impressed with the fact of a seventh of their time being set apart for the worship of God, and many of them, while feeling it impossible to give up their business one day in seven, yet long for the time when all will have a day of rest.

The blessings of such a day of rest, physically, are manifest to those who come in contact with the Sabbath. The spirit of competition, so strong in this country, is even stronger in a great nation so overpopulated as China, and makes the day of rest a very difficult problem. It is, however, evident to all who have lived in China for a number of years that the knowledge of the meaning of the Sabbath day is beginning to filter through the masses. Ten years ago a very small number of non-Christians knew what "worship-day" and the succeeding days of the week meant, and still less could be accurate in their guess as to which day of the week it then was. But to-day, in many of the cities where missionary operations have been going on, and in many country places too, the names of the days of the week are known by many, and this knowledge is spreading constantly. This must be partly credited to the influence of Shanghai, and other cities where European influence is strong, from which places many daily and weekly newspapers go out to various parts of the country; but, after all, the main increase of the knowledge among the people of a day of worship is to be credited to the advance of the Gospel in that land.

Within the past two or three years, in many parts of the Empire, schools have been established by the gentry, in which their children are taught English and Western learning. These schools are largely built upon the model of our mission-schools, and especially remarkable is the fact that in many of these schools, perhaps in almost all, Sunday is recognized as a holiday. The reason for this is partly the influence of the mission-schools, which have set the pace; partly it may be the result of the setting apart by the Japanese of Sunday as a legal holiday and a rest-day for schools, for the influence of Japan is growing stronger in China all the time. The main point here is the fact that, instead of the old division in the schools of the first half and latter half of the month, with worship to Confucius on the first and fifteenth,—that is, at new moon and full moon,—a new order of division of time is enter-

ing in, in China, which is fraught with great meaning for their Empire, and which will in due time bring the whole nation to recognize the fact that God instituted a day of rest, one day in seven, and with it gave the command, "Remember the Sabbath day, to keep it holy."



THE SABBATH IN INDIA.

PRESIDENT T. J. SCOTT, D. D.,

BAREILLY, INDIA; FELLOW OF THE UNIVERSITY OF ALLAHABAD, ETC.

THIS is a very important matter for the three hundred millions in India.

Both the Hindus and the Moslems have a seven-day division of time, but they derive no benefit from either. The Moslem sacred day is Friday, but it is little used as a rest-day; and the Hindus make no distinction for religious rest between the days of the week. But the rapidly increasing Christian population is already making a pronounced impression in favor of Sunday rest. The native Christians, and through them the population generally, are being educated to recognize its importance to the individual and the family, to the community and the Church.

And the interests of man are intimately co-ordinated with the brute creation. Hence, in the spirit of the Mosaic law of the Sabbath, the unnumbered millions of domestic animals in India,—the horse, the ox, the ass,—are intimately related

to this topic. The blessings of Christianity come as a boon to them also.

On this question I write from an observation and an experience of more than forty years in India.

The British Government in India, as in the home land, is avowedly Christian. The British are a Sabbath-loving people, and in theory the purpose of Government is to give the benefits of the Sabbath rest to its subjects. Hence, Sunday is officially a day of rest for Christian and non-Christian alike. In briefly discussing the state of Sabbath observance in India, the main facts may be grouped as follows:

PRESIDENT T. J. SCOTT, D. D.

1. *Sabbath Observance by Government Officials and Departments of State.*

The Courts are closed on Sunday. Governors, magistrates, and judges are supposed to rest themselves and to give their subordinates a rest on this day. This is the theory; and yet it is to be regretted that there are, in cases too numerous, departures in practice. The plea of pressure of work, or the mere will of the superior, burdens the subordinate and clerk with toil on the Sabbath, which is neither a work of necessity nor of mercy.

The army in times of peace is relieved from many ordinary duties on the Sabbath. This is not a day for parades, except as troops are marched to religious worship. The postal service is reduced to a supposed minimum; and yet, in the opinion of many, less might with propriety be done. Departments of revenue and public works are supposed to be suspended; and still, as in the case of the courts, the convenience or

will of superiors often deprives subordinates of their needful rest.

The question of limited Sabbath service on railways is discussed in India. My impression is, that the abuse is not as great as in America. Something is done to limit the amount of work. The Sabbath is not a special day for excursion trains under any pretense. Yet Sunday travel is an abuse. Many Europeans take this day to begin their journeys, and economize time for business by Sunday travel. The advocates of Sabbath rest in India hold that railway employees might be relieved of much labor now imposed on them. The railways of India are largely under Government control; hence the matter might be better regulated.

2. The Observance of the Sabbath by Non-Official Classes and Europeans Generally.

Among these India has its mills and factories, and indigo and tea plantations, and various lines of commerce and merchandise. With all such, Sunday closing is the rule. And yet greed of gain often lays Sunday burdens on overworked employees; but, I think, perhaps in no greater degree than in Europe and America. The need of mental and physical rest and opportunity for moral and religious improvement is overlooked by a worldly wisdom that knows not the Sabbath. Greedy contractors,—building, roadmaking, supplying, surveying, etc.,—forget piety to God and mercy to themselves and others. In case of outlying indigo and tea plantations and communities far away from Churches, what is called "The Additional Clergy Society" is attempting to put regular religious services within reach of such communities, and secure for them a better observance of the Sabbath.

A number of daily newspapers in English are now published in India; but the Sunday paper is not so great an abuse as in the United States. No special effort is made to absorb attention by it. Some of the dailies are not issued on Sunday. Our most prominent paper is issued on Sunday, but not on Monday. Under this plan it is claimed that it gives the press-

men their Sunday rest. The real work of the Sunday edition, they say, is done on Saturday, and having no Monday paper the newspaper staff enjoy Sunday rest.

It remains to say that to the European community, in addition to the temptation to maintain the ordinary work of the week, where work is suspended, there is the temptation to desecration of the Sabbath in making this a day of worldly recreation, in hunting, fishing, picnicking, etc. There is perhaps a greater abuse in these forms of recreation than exists in Europe and America, growing out of the peculiar situation in India.

3. *Sabbath Rest in the Native Christian Community.*

The native Christian population of India now numbers about three millions, with an increase of over thirty per cent in ten years. A strenuous effort is made on the part of missionaries and pastors to impress the importance of Sabbath observance on this community. The obligation is beset with difficulties. In the matter of Sabbath observance, the bad example of Europeans, many of them professing Christians, leads native Christians astray. Often the native Christian who would keep the Sabbath is compelled to do work that might be omitted. Refusal means loss of position, a most serious thing to the man and his family. Again, the native Christian is often employed by a Hindu or a Moslem, to whom the Sabbath is nothing. His plowing and sowing move on alike in the seven days. Refusing to work on the Sabbath may mean loss of his daily sustenance to the Christian, and an ostracism that puts him out of the community, on which livelihood for generations has depended. It is difficult for one in America to understand what this means in the social fabric of India; and yet believing that the Sabbath law of rest is founded for all time and lands in man's physical, mental, and moral nature, and is based on his individual, family, and social needs, the missionaries, pastors, and Christian workers of India are wrestling with the problem of securing the maintenance of the Sabbath among the native Christian communities, and even impressing its

vital need on the attention of the non-Christian peoples, and thus secure this sacred day for India.

4. *Work of the Lord's Day Union of India.*

Such a Union was formed about ten years ago. Ministers of religion and Christian workers generally, impressed with the constant desecration of the Sabbath, began to move in the matter. The British Sunday law had been abolished for India in the time of Lord Lytton, Viceroy, as, among various conflicting religions, it was thought to be impractical in the country. A paper was read on the subject of Sabbath observance by Rev. F. W. Warne[1] in the great Decennial Representative Missionary Conference of Bombay in 1892. A Union to work for the conservation of the Sabbath was suggested. The Calcutta monthly Conference, representing all missions and Churches, took the matter up, and the Union was formed. Bishop Clifford, the Anglican Bishop of Lucknow, is at this time president of the Union. Branches have been organized all over India; agitation is kept up, and sermons are preached on the importance of Sabbath observance. Concessions touching the Sabbath have been granted to the Union in some places. At Calcutta, market-day has been changed from Sunday to another day of the week. All work in the European part of the city done by the municipality has been forbidden. Fines are imposed for needless work on shipping in the river. The Union has petitioned the Government of India to re-enact a Sunday law suited to the country. The religious press of India takes the right stand. Rulers in high places have been rebuked by it, and a useful whip of small cords is constantly wielded. Of course the problem, not only of Christian sects, but of non-Christian religions, must be dealth with. But it is the opinion, not merely of the general clerical body of India, but of the best statesmen, that the Sabbath rest is of the highest value to the entire population. It is a noteworthy fact that there is a growing tendency, among

[1] Now Bishop Warne.

Hindus in Calcutta and some other cities, to observe the Sabbath in their business. Thus this great question has a hold on India, and results are not without encouragement.

T. J. Scott.

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THE SABBATH IN JAPAN.

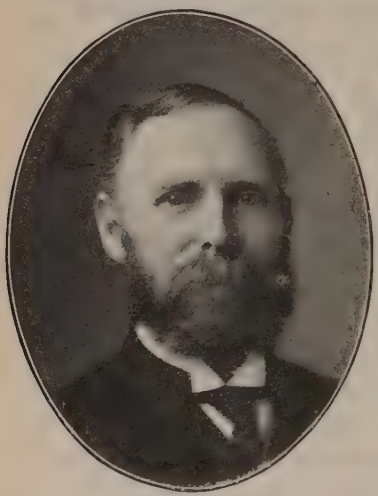
FREDERICK J. STANLEY, D. D., L. H. D.,
GENERAL SECRETARY AMERICAN SABBATH UNION.

SAILING three thousand miles eastward across the Atlantic, we reach a quasi crescent-shaped Island Empire, Great Britain, lying just off the coast of the Continent of Europe. On the other hand, let us travel eight thousand miles westward across this continent, "o'er fen and glen, through vale and dale," and thence over the Pacific Ocean, we shall find, at the end of our three weeks' journey, another crescent-shaped Island Empire, Japan, lying amid those placid Oriental waters off the coast of the Continent of Asia.

It is a significant fact that these two crescent-shaped Island Empires, opposite each other on this globe and nearly twelve thousand miles equidistant, should be geographically so similar, yet historically so dissimilar. The one empire, Great Britain, has possessed the Bible and the Sabbath at least fifteen centuries; while the other nation, Japan, has had no Bible and no Sabbath till within the last half a century, barring the fifty years' futile attempt of Jesuitical missionaries in the sixteenth century.

To have a clear conception of the Sabbath recognition, these past twenty-eight years, in that "Land of the Rising Sun" in the Orient, it will be necessary to keep in mind some important historical facts of that Island Empire.

First. That nation, containing some forty millions of people, emerged, in 1868, from twenty-four hundred years previous national existence,—the first thousand years being traditional, and the last fourteen hundred years being written or authentic history. Out of seven hundred years of feudalism, and quite a thousand years of semi-civilization, the Revolution of a few months, in that famous year, 1868, brought the Emperor from his religious seclusion at Kyoto to Tokio, to be the civil and military ruler, which prerogatives the Shogun for centuries had usurped as military dictator. This is called *The Restoration.*



F. J. STANLEY, D. D., L. H. D.

Second. During those thousand years of semi-civilization in Japan, the feudal retainers, known as the Samurai[1] or "two-sworded men," the second class below the Emperor, were the literati of the nation. They were the scholars of the realm,—the middle class of the seven grades from the monarch to the coolie.

Third. The study of etiquette, culture, and refinement, those many centuries previous to Commodore Perry's landing at Yokohama in 1854, resulted in producing a people as the paragon of cultured demeanor and refined manners. It is averred by historians that the Imperial Court manners at Nara, nine hundred years ago, were superior to the French etiquette of the European capitals of the eighteenth century.

Fourth. The intellectuality and refinement, the growth of centuries, formed the superior stock on which to engraft the

[1] The soldier class under the feudal system, which has been superseded.—Ed.

Occidental Christian civilization. This explains largely the marvelous strides taken by this young, yet old, nation in the past forty years, and which has enabled her to become the cynosure of all eyes in the epoch-making events of the past decade.

Fifth. The last characteristic to name as prerequisite to an intelligent understanding of this topic, is the principle of *appropriation and assimilation,* characteristic of the people through all the history of Japan, especially from other nations, in all ages; and so quickly is the borrowed literature, science, or religion incorporated into their life, that it not only is assimilated and seems indigenous to the soil and body politic, but such improvements are frequently made that other nations turn aside to sit at her feet as disciples. This has been recently exemplified in the postal system, sanitary science, and in arts of warfare,—the latter particularly being now studied by special officers of the British army, appointed, we are informed, by the War Department of Great Britain.

"What has all this to do with the Sabbath in Japan?" some one may ask. Much every way,—this we will discover as we study the events subsequent to the 1868 "Restoration," and the fundamental principles underlying them.

The Emperor was but eighteen years of age when he began to reign, in toto, in 1868. Among the acts of that memorable year he decreed that every fifth day be set apart as a holiday. In 1873 the Solar Calendar was adopted, and in 1876 this wise Mikado issued a rescript that the first day of the week should thereafter be the weekly day of rest. This was not for religious purposes, a day of worship, but as a legal holiday, a "rest-day." Every one was left free on matters of conscience. Three classes were included in this decree: all Government offices and public works, banks, and schools.

Three reasons were assigned for this observance of the one day in seven, from the civic standpoint; revealing the sagacity and foresight of this wise and beneficent ruler of forty millions of people.

1. It is stated, he declared, "The Occidental, or Western, nations keep the Sabbath, one day in seven, by cessation from labor, and I observe that they are the prosperous lands to-day.

2. "The hygienic benefits resulting from such weekly rest of body and mind are patent to any careful observer.

3. "I desire my people to arise and move on the high planes parallel with these greatest and most prosperous nations of the earth."

Assuredly this was a high tribute to the Sabbath-keeping lands, from a dispassionate observer, in his careful study of the civic and commercial phases of the question. It should be remembered, here, that Japan had not been without holidays before the Restoration of 1868. During all those centuries previously there were many holidays, religious and civil, and even weeks, occasionally, as their "New-Year's" season and "Matsuri,"—altogether a total of fifty or sixty days each year.

And most significant are the results of these twenty-eight years to the Japanese from the observance of the Christian Sabbath as a civil, commercial, and physical weekly day of rest. It is acknowledged by the Japanese, as well as others, that incomparable benefits have accrued to the public officials, Government employees, teachers, and pupils throughout the empire. Better and more efficient service has been secured. The people at large, influenced more or less by the widespread example of officials and the educated classes, are voluntarily, and quite unconsciously, adopting the custom of observing this day as a respite from their usual avocations.

Worthy of special commendation is the following result, namely: The Japanese merchants, whether Shintoists, Buddhists, or Christians, at our seaside and other resorts in this country, are conspicuous in closing their places of business on the first day of the week, although Anglo-Saxons and others in the same resorts keep their stores open for gain on the Sabbath. These subjects of the Mikado so highly esteem the Imperial "Request" of 1876 that, it is said, they are impelled

by loyal motives to carry out his wishes, though many thousands of miles distant as "strangers in a strange land."[2]

As to the moral force of this Sunday rest in Japan itself: it is an unconscious reminder, every week, of Christianity to the entire people of Japan, because they know it is borrowed from Christianity. The Emperor "builded better than he knew," some thirty years ago, when he proclaimed that weekly day of rest to his nation; for he has been helping Christianity regularly fifty-two times a year. Also the million of Christians[3] in Japan set the whole Christian Church a notable example. Their observance of the Sabbath religiously is so faithful, the missionaries testify, that they often keep the day at the sacrifice of "all their living." It is made a test question to candidates for admission to the Church. Young Japanese Christians, coming to Christian Europe and America, are rudely shocked at the low standard of observance and flagrant desecration of the Sabbath by Church members. The contrast with its observance by members of the Church in Japan is so marked that it behooves the Christian lands of centuries to sit at the feet of Japanese Christians, and learn how to "keep the Sabbath day holy."

That little nation has become the cynosure of all the eyes of the world within the past year. Her army and navy of unparalleled military efficiency—the highest percentage of intelligence and morality[4] ever attained among soldiers, the sanitary science in the field carried to such degree of perfection, and the unbroken series of marvelous victories crowning her forces on sea and land,—have astounded the nations of the earth; while laudations have been evoked from all peoples, and even wrung from her enemies. Yet the great triumphs of Japan, in God's providence, have not been alone on the battlefield, amid the scenes of carnage, in this Slav-Mongolian conflict; nor

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[2] The Decree of the Emperor is always politely couched in the form of a "Request," which his subjects lovingly and loyally obey.

[3] Including the adherents to believers.

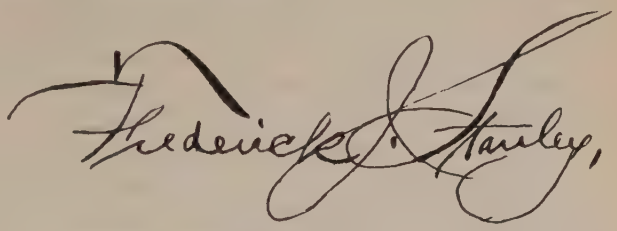
[4] Quite 100 per cent of literacy.

in the unprecedented strides in education, commerce, and political economy; but perhaps the greatest have been in the highest realm of thought and character, the religious and Biblical, although her people were unconscious at the time of such master-strokes.

When the European half-holiday on the Continent was beginning to infringe upon the sacredness of the holy Sabbath day, fifty years ago; and later, in our own beloved America; when that, and other forms of desecration of this day of rest and worship, were beginning to enter as the flood-tide, then the Lord of the Sabbath raised up little Japan to teach Christian Europe and America, at the close of the nineteenth and the opening of the twentieth centuries of electric activity, the true and uplifting significance of the divinely appointed Sabbath for mankind, in a new, beautiful, and ever-forceful translation of the thought in the word *"Sabbath."*

Some thirty years ago, when Dr. J. C. Hepburn, chairman of our Bible Translation Committee in Japan, and his two faithful Christian-Japanese assistants, came to the word "Sabbath," they sought in vain, for days it is stated, to find an equivalent in the Japanese language for the word. None could be found. Finally the God of all Providence led them to coin a word, composed of three pregnant words. Into this compound word, "Sabbath" is translated one hundred and sixty-five times in the Japanese Bible, and stands as a monitor to all Christians and all lands to-day. The word is *"An-soku-Nichi,"* meaning "Peace-Rest-Day." Let every soul be filled to-day with the true significance of this gift to man, "one-in-seven" the world over,—*"Peace-Rest-Day."* Let us write "Peace-Rest" of body, mind, and spirit—Godward and manward,—on the heart and life of every follower of the Lord of the Sabbath; then "Peace-Rest-Day" will soon be written over the fireside of every home, over every sanctuary, over every vehicle and mart of commerce, over every hall of legislation, over the gateways of every nation; and then finally we shall look back to praise God for the climax of all triumphs,

perhaps,—from that "Land of the Rising Sun,"—the gift, in God's providence, of this heaven-born thought to the world, of the Universal *"Peace-Rest-Day."*



SUNDAY REST IN JAPAN.

[MISS SUSAN A. SEARLE,[1] OF KOBE, JAPAN, HAS KINDLY SUPPLIED US WITH THE FOLLOWING INTERESTING ITEMS, SUPPLEMENTARY TO THE ADDRESS OF DR. STANLEY.]

THERE has been for several years an organization in Japan called the "Japan Sabbath Alliance." At its second annual meeting the name was changed to be, "The Japan Sabbath (Lord's Day) Alliance." The officers are: President, Rev. H. Kozaki, Tokio; Vice-Presidents, Rev. J. Soper, D. D., and Rev. C. B. Moseley; Secretaries, Rev. F. A. Cassiday (English), and Rev. H. Wada (Japanese); Treasurer, Prof. Wychoff, Sc. D.

The principal discussion at the Convention was as to the future of the organization. Some wished to have it merged in the Evangelical Alliance. It was argued, however, that if, in such a Christian country as Canada, a Lord's Day Alliance was necessary and had been found helpful, much more in a non-Christian country like Japan should such an organization be maintained. It was finally determined, amid much enthusiasm, to continue its distinctive organization, and push the

[1] Of the American Board of Commissioners of Foreign Missions (Congregational).—Editor.

work more vigorously,—to go on until the Lord's Day should be universally observed in Japan. With this purpose in view, Rev. Mr. Cassiday, who had enjoyed personal contact with the work of the Lord's Day Alliance of Canada, was induced to become English Secretary in co-operation with Rev. Mr. Wada, who had been the only secretary since the Alliance was organized.

The annual membership fee was reduced from 25 sen to 10 sen, so that all lovers of the Lord's Day might unite with the Alliance. It was also agreed that special subscriptions should be solicited. And the hope was expressed that before long there would be in every town in Japan a branch of the Alliance.

Ritter, in his "History of Protestant Missions in Japan,"[2] says: "An attempt to introduce Sunday as a day of rest for officials had to be withdrawn soon on account of the dissatisfaction which it created, and instead of it the so-called 'Ichi-Roku'[3] was instituted, making the first, sixth, eleventh, sixteenth, twenty-first, and twenty-sixth of each month holidays. When the missionaries refused to teach on Sundays, their further employment in Government schools was forbidden. In practice, however, this prohibition was scarcely ever enforced; on the contrary, since the other numerous English and American officials in the Japanese employment declined to work on Sunday, while on the official 'Ichi-Roku' holidays they could not work, the difficulties soon increased to such an extent that on April 1, 1876, the Government accepted the Christian Sunday as a holiday for all officials. Although the great mass of people paid but little or no attention to this, the Japanese Christians' participation in the observance of Sunday was greatly facilitated, and the legal foundation was laid for a Christian Sabbath."

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[2] Translated by Rev. Geo. E. Albrecht, page 46.

[3] "One-six."

SUNDAY REST IN BELGIUM.

HON. A. CLERMONT,
PRESIDENT OF THE NATIONAL SUNDAY OBSERVANCE SOCIETY OF BELGIUM, LIEGE, BELGIUM.

THE Association for Sunday Rest in Belgium was organized in Brussels in 1890. It has for its main purpose the awakening interest in Sunday law for Belgium, and we regard it as a necessity for the health, morals, and family life of the people. This association has by its activity thus far accomplished very much. There are many stores and business houses now closed at 2 P. M. which formerly were open all day Sunday. This gives employees a half day for recreation; but the public seem to think that the work of our Association is not complete, and that conditions should be made still better. The sentiment to this effect is developing. The public has the general idea that there should be a law to make Sunday closing obligatory as in many counties in Germany, Norway, Austria, and Switzerland.

HON. A. CLERMONT,
Minister of Railways, Belgium.

In one of the sessions of the House of Representatives in Brussels in 1903, the members were about unanimous in calling the attention of the Government to the enactment of a Sunday law. The Government went so far as to issue an order and appoint a committee to consider the question and get the ideas of the people. This committee consisted of eminent persons in this country, and they were to prepare a bill that they thought might meet the matter. They have been united in the matter, and will present a report.

Independent of this project, another has been presented by two members of the House of Representatives, one a Catholic and the other a Socialist. It is very probable that the Government will present a third bill to the House of Representatives, and that it will be debated in the next session.

The public of Belgium are awaiting anxiously the outcome of the matter. This third bill proposes not to oblige any one to work on Sunday, and will not allow any employer to give more than six days' pay to any employee, and will not allow the employer to compel the employees to work on Sunday.

This Association will continue its work, for we feel that its place is very necessary for the welfare of the nation.

Votre bien dévoué
A. Clermont

SUNDAY REST IN DENMARK AND NORWAY.

REV. H. P. BERGH,

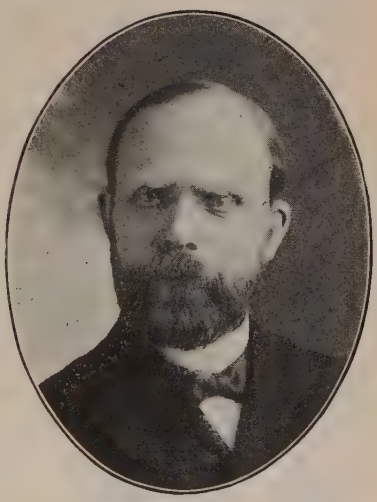
MANAGER[1] OF THE NORWEGIAN AND DANISH METHODIST EPISCOPAL CONFERENCE; EDITOR OF "HYRDESTEMMEN," ETC.

AS AN inheritance from the dark, medieval times, Denmark and Norway, at the introduction of the Reformation, got a multitude of Church holidays. Under Struense's short administration, at the close of the eighteenth century, a large number of these holidays were abolished as superfluous and cumbersome. But, like other places where liberty is increasing, there were also in Denmark some people who believed

[1] The equivalent of our Moderator or President.—Editor.

they could use the liberty so as to do what they pleased, and neglect all that they did not choose to observe. By and by the Sabbath instituted by God was disregarded more or less throughout the country.

As little or no respect was paid to God's law about the Sabbath, it devolved upon the civil authorities to enforce the existing regulations with regard to Sunday rest. About thirty years ago, in the villages, and even in the capital, could be seen, on Sunday morning, a policeman, in stately uniform, at the head of two night-watchmen, marching up one street and down the other, to find out if any store was kept open, or if anybody was carrying packages of recently bought merchandise. Very seldom, however, was anybody caught, as the street boys were on the side of the public, and immediately gave warning as soon as the imposing procession of police forces appeared.



REV. H. P. BERGH.

In the course of time, the ever-growing religious sentiment has brought better results for the observance of the Sabbath than the civil authorities could, and the importance of the matter has gradually got a firm hold of the conscience and judgment of the people. The Home Mission movement among the Lutherans and the work of the Dissenters has been of great importance, and to these influences is no doubt due, to a great extent, the increased legislation of this present year aiming at a stricter observance of Sunday rest.

In Norway the conditions have been somewhat better for many years past. One coming to Christiania, the capital, on Sunday, would not need to ask what day in the week it is.

The market-places, teeming with sellers and buyers during the week-days, are now quiet, clean, and nice-looking, and the streets likewise; no stores are open, and no working carts or wagons are to be seen. The parks are shut to worldly amusements and nuisances, but open to religious meetings and Gospel preaching. Such work as moving furniture, sawing and splitting wood, and repairing the streets, is not allowed, and all kinds of business is suspended, except the sale of milk, bread, and delicacies, and the running of the street-cars. The saloons are closed from five o'clock Saturday afternoon to eight o'clock Monday morning.

The regulations with regard to Sunday rest are very strict, and are very strictly enforced, and the result is that Sunday in Norway, with few exceptions, is being kept as a real holy day, and as a day of rest to the whole nation.

H. P. Berg

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SUNDAY IN ENGLAND.

CHARLES HILL, ESQ.,

SECRETARY OF THE WORKINGMAN'S LORD'S DAY REST ASSOCIATION, AND HONORARY SECRETARY OF THE ENGLISH COMMITTEE OF THE INTERNATIONAL FEDERATION OF LORD'S DAY REST SOCIETIES (EUROPE).

PUBLIC men and religious leaders will be wise if they look fully in the face the grave encroachments which are being made on the great institution of the Sabbath day. Reports from every part of Great Britain show that we are passing through a period of unexampled determination on the part of the secular forces to appropriate the day of rest to secular purposes.

The present movement for secularizing Sunday was com-

menced about sixty years ago, in an effort to open the national museums on the Lord's Day. Pathetic appeals were made as to the dullness of the English Sunday, and specious but fallacious arguments were urged that the museums and galleries should be opened on Sundays as a counter attraction to the public houses.[1]

These efforts to break down the principle of Sunday closing by formal vote in the House of Commons failed, from the time of the first vote in 1855 until 1896. Every Government except the present, from the time when the late Mr. Joseph Hume raised the question in the House of Commons in 1846, has opposed the movement, realizing the far-reaching influence which such a vote might have. On every occasion until 1896, when the question was brought forward, the Government of the day, whether Liberal or Conservative, took steps to defeat the proposal.

CHARLES HILL.

Failing to open the museums and galleries, the Sunday secularizers succeeded in establishing Sunday bands in the parks. At first military bands were employed; but these were prohibited, and private bandsmen were engaged. Under the patronage of the late Sir B. Hall, Mr. Shaw Le Fevre, and other public officials, these Sunday bands flourished, attracting large numbers of people to the parks, who afterwards crowded to overflowing all the public houses in the neighborhood of the parks. The writer well remembers that when the Sunday band was commenced in Regent's Park, the Sunday Afternoon School, at Brooks Street

[1] The English equivalent of American "saloons."—Editor.

Ragged School, was half emptied by reason of the attraction of the Sunday band. One of the most telling facts against the Sunday bands is, that Mr. Morrell, the chief promoter of the Sunday bands, gave evidence before a Select Committee of the House of Commons, in 1868, against closing public houses on Sundays; stating that when he went to the Battersea Park Sunday band he required alcoholic liquors to sustain him in the fatigue of going to and from the band; and he gave his opinion that from five hundred to one thousand persons would go from the Sunday band to the public houses for refreshments.

Animated by the success of the Sunday bands, the Sunday League[2] proceeded to organize Sunday excursions. At first they had two or three railway excursions in the course of the season. Several of the great companies refused to arrange Sunday excursions; but most of the companies in their eagerness for dividends soon became willing accomplices with the Sunday League in their Sabbath desecration schemes. The Sunday League now organizes, each season, upwards of two hundred and twenty-five Sunday excursions to all parts of the country.

These Sunday excursions are a profitable source of income to the Sunday League; and by their means they obtain the sinews of war to carry on their propaganda in all parts of the country.

To the Sunday bands and Sunday excursions they have also successfully added gigantic Sunday concerts; and the largest halls and theaters in London and in many provincial towns are now opened for Sunday concerts.

These Sunday concerts are illegal, as the law provides that no place of amusement or entertainment shall be opened on the Lord's Day for money payment, or for tickets sold for money; and the music license granted by the London County

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[2] An organization of liquor dealers, purveyors of amusements, opponents of the Church and Christianity, and Socialists, together with their friends and associates and a fringe of less thoughtful persons.—Editor.

Council and other authorities expressly declares that the person licensed shall not open his said house or place on the Lord's Day. The London County Council deserves the strongest censure for the way in which they allow the Sunday League and other caterers for the public amusement to ignore the terms of the six-day license.

The two great forces tending to break down the day of rest are the love of pleasure and the thirst for money. These tendencies in human nature are taken advantage of by the secularist agencies, and by trading and commercial companies; and when the present Government opened the national museums and galleries on Sundays in 1896, an impetus was given to Sunday opening and Sunday amusements in countless directions.

This growth of Sabbath desecration is the principal cause of the great decline in attendance at public worship and Sunday-schools. This decay of religious life has caused the Archdeacon of London[3] to speak very truly of London as almost a pagan city.

Respecting the efforts made to stem the tide of Sabbath desecration a few facts may be mentioned.

The Lord's Day Rest Associations in England have maintained a gallant fight against overwhelming forces for nearly fifty years, but their efforts have not been adequately supported by the Churches or religious people.

The danger to the Lord's Day does not arise so much from the working classes as from the well-to-do classes. Working-class leaders, such as Mr. Broadhurst, M. P., Mr. John Burns, M. P., Mr. R. Bell, M. P., and many others, are strongly opposed to the movements which are breaking up the day of rest.

Roused by the efforts of the Lord's Day Rest Associations, many leading public men are becoming alarmed as to the ultimate result of the Sabbath desecration movement. They are discovering somewhat of the importance of the Lord's Day,

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[3] Dr. Sinclair.

and the peril with which it, and the people and nation through it, are threatened. And we record with great satisfaction, here, that King Edward, when on a visit to the Emperor of Germany, declined to attend a yacht-race at Kiel, on Sunday, June 26, 1904; and that the German Emperor was so impressed by his uncle's action, that he also declined to attend, and the royal yacht[4] did not take part in the regatta.

This awakened interest in aristocratic circles has resulted in the organization of a Lay Movement to further Sunday worship and Sunday rest. The movement also aims to still further and more widely interest the general public in the danger threatening the day of rest, and the calamitous results that would follow the loss of the Sabbath.

An influential National Conference was held in London on the 10th of May, 1904. Many public men attended it; and the following resolutions were unanimously adopted:

"1. That the defense of the Lord's Day is a national question of the first importance, on which the physical, intellectual, and religious life of the whole country depends, and this Conference suggests that public authorities, Christian Churches, and working-class organizations should take as deep and active an interest in maintaining the Lord's Day as they take in other Christian and philanthropic efforts.

"2. This Conference calls public attention to the great increase of Sunday labor in many great industries; to the growing secularization of the Lord's Day by Sunday trading, entertainments, concerts, excursions, dinner parties, sports, etc.; and to the national deterioration, religious, moral, and physical, which must follow if the great institution of the Sabbath Day be broken down for purposes of trade or mere pleasure and amusement.

"3. This Conference suggests to the leaders of the Established and Nonconformist Churches the desirability of appointing, in each Church or congregation, a committee or a correspondent to watch all questions relating to the observance and preservation of the Lord's Day; and that such committees or correspondents should place themselves in communication with

[4] Meteor.

the central Lord's Day organizations in London, Scotland, or elsewhere, with a view to strengthening the hands of such organizations by financial support, by the circulation of literature, and by co-operating in all movements affecting the Day of Rest, both locally, or from the national standpoint. This Conference also suggests to all working-class organizations, that they should appoint sub-committees of several of their members to watch all movements tending to increase unnecessary Sunday labor, and to co-operate with religious and other societies in efforts to preserve the divinely appointed Day of Rest, the abolition of which will fall most heavily on the laboring classes.

"4. This Conference suggests to the recognized leaders of the various Churches the desirability of appointing one or more of their ablest preachers to the work of visiting the Churches to awaken and create an interest in efforts for the preservation of the Lord's Day.

"5. That it is desirable to scatter broadcast throughout the country by means of the press, pulpit, and platform, information as to the necessity, duties, and blessings of the Lord's Day, and the Divine right of toilers to enjoy the Sunday as a day of rest from ordinary labor, and that, for the furtherance of the objects of this Conference, the special fund of £1,000 asked for by the Lord's Day Rest Association be commended to general support; also that public men be asked to sign the resolutions of this Conference, with the view of sending them to all parties interested in the preservation of the Day of Rest.

"6. With the view to arrest the further secularization of the Lord's Day, this Conference urges an amendment in the laws against Sunday trading and Sunday labor, and especially a further reduction of the Sunday work connected with the postal and other Government departments. This Conference also suggests to Town Councils, Railway Companies, and other governing bodies the appointment of sub-committees to watch against the almost unconscious increase of municipal and other kinds of Sunday labor in the various districts and operations under their control."

It is hoped that these resolutions may lead to new efforts for the preservation of the Day of Rest.

Legislation is absolutely necessary. The laws against Sunday trading and Sunday amusements are flagrantly violated all over the country. Our rulers must be awakened to a sense

of their responsibility in this matter, and no effort must be spared to arouse the Churches to put forth their strength, if the Day of Rest is to be saved.

What the people and the Churches can do, when once they realize the dangers threatening the Lord's Day, may be seen in the successful uprising of the public conscience against the attempt, five years ago, to establish seven-day newspapers.

We trust that, by the blessing of God in answer to the prayers of His people, and by the united efforts of Christians, the great and beneficent institution of the Christian Sabbath may be preserved to us. It has exerted a mighty influence on the religious and moral life of the world; may it yet be maintained and handed down as a priceless heritage to future generations!

Charles Hill

THE PROGRESS OF THE CAUSE OF SUNDAY REST ON THE CONTINENT OF EUROPE FROM 1894 TO 1904.

REV. ELIE B. DELUZ,

SECRETARY OF THE INTERNATIONAL FEDERATION FOR THE OBSERVANCE OF SUNDAY, GENEVA, SWITZERLAND.

DECIDEDLY the question of Sunday rest is no longer, on the Continent of Europe, looked upon as a mere matter for a Church court or a good thing that may be dispensed with. The International Congresses which were held at Paris in 1889, at Stuttgart in 1892, at Brussels in 1897, and at Paris in 1900, to mention only these, and the official International Labor Congress in Berlin in 1890, together with the voluminous newspaper reports and discussions which were excited

by them, have made the people of Europe fairly familiar with the subject of Sunday rest. Its importance for the physical and moral life and the dignity of the laboring classes, and for the family life and the Fatherland itself, has come to be more and more recognized. We gave a short history of the progress of the cause of Sunday rest for the Sunday Rest Congress which was held in Chicago in 1893, and we rejoice to say that since then the cause has steadily advanced in Europe, although not as rapidly as could have been wished. To take a bird's-eye view of that progress is the purpose of the present paper. In doing so, it will not be necessary to speak of those countries in which there has been little or no progress, or of Great Britain, which will have a number of able men to represent it at this Congress.

REV. ELIE B. DELUZ.

AUSTRIA.

Several laws passed during and since 1895 restrict the hours of Sunday work in manufactures and mercantile pursuits more than formerly, although they name a number of exceptions to which the laws are not to apply. Sunday work is limited to six hours, so that the clerk shall have his Sunday afternoon. But most of them have petitioned for a more complete weekly rest, and some turbulent demonstrations have been held in favor of it. In June, 1902, Vienna itself woke up one morning to find in twenty wards posters on the walls reading: "Every purchase made on Sunday constitutes a crime against forty thousand salesmen and women." Although this agitation did not succeed in closing the stores entirely on Sunday,

it secured a great advance in that direction, as a law was passed restricting Sunday work in mercantile pursuits to four hours, and authorizing provincial governors to reduce the hours still more. The same law reduced Sunday work in offices and counting-houses to two hours, with the additional proviso that every clerk should have complete liberty each alternate Sunday.

In Lower Austria, the Governor, on the 12th of July, 1903, issued an order completely closing all stores and offices on Sunday. This unexpected favor, however, does not apply to certain provision stores and retail liquor-shops, or newspapers. These reforms have been most heartily welcomed as a great public boon, and great credit is given to the Governor and those associated with him in conferring them.

In factories, if the workman is not free every Sunday, he must have at least one Sunday out of two, or twenty-four hours of rest on a week-day. On Sunday, work on buildings is not carried on; newspapers are not allowed to be printed; nearly all banks are closed; there are only two deliveries of mail; and by a decree of December 10, 1892, no dispatch or delivery of way-freight is allowed. Sunday work is much more limited in railway workshops and offices than heretofore; but, so far as we can learn, the stoppage of through freight-trains on Sunday is not yet realized, notwithstanding the special decrees of 1893 and 1897, which were to assure this reform. A circular of the Minister of War, of September 15, 1903, accords to officers and soldiers, save in unforeseen cases, complete rest on Sunday.

To sum it all up, in Austria there has been real progress made, but, as in other places, there is much more to be accomplished.

BELGIUM.

The good seed sown in this country by the International Committee of Geneva has borne fruit to a wonderful extent these last ten years. The Sunday Rest League of Belgium,

with its auxiliary committees in different cities, also contributed largely to it; and so did that memorable International Congress in the interest of Sunday rest, which was held in Brussels in 1897, with the Minister of Commerce as presiding officer, and the influence of which on public opinion was very great.

The Government has continued to do its utmost to secure Sunday rest in those departments which are under its direct control. For example, on the railways the number of freight-trains whose transit was suspended on Sunday amounts at the present time to 2,227. And it is the same in other departments under the Government. Belgium is to be heartily congratulated for this showing.

After many years of agitation and effort, to obtain by reason and private initiative the benefit of one day's rest in seven for mechanics, members of the House of Representatives considered that the time had come to pass a law securing this rest for men, as it had already been secured for women and children by the law of 1889. Accordingly, on June 19, 1901, the House, to the great delight of the people, determined by the extraordinary majority of one hundred and six votes to seven, to have a law on the subject of rest for skilled labor introduced, and a Commission for that purpose was appointed and is now at work. The Ministry also asked the Superior Council of Trade and Labor to draft a bill for the same purpose.

Investigations and far-reaching plans were commenced; the Sunday Rest League resumed its propaganda with new courage; mass-meetings were held where it was considered they would interest clerks in mercantile concerns as well as skilled mechanics. Editors and printers of newspapers, and hair-dressers also, demanded the right to rest on Sunday.

The Superior Council of Labor, after having devoted a great deal of time and care to the consideration of this popular movement, decided, on April 22, 1902, by a vote of twenty-four to ten, on a draft of a law on the subject of weekly rest,

fixing by preference upon Sunday, and providing that no one should be made to work more than six days a week, except in special cases or public necessity to be determined by royal decrees. This preliminary draft of a law, as it was termed, was earnestly discussed at public meetings. Since then it has been placed in the hands of the Minister of Industry and Labor and of the Special Commission of the House of Representatives.

In addition, some socialistic deputies, on November 29, 1903, introduced a bill for a weekly rest, while six Roman Catholic Deputies presented another in favor of Sunday rest.

The Government kept the friends of Sunday rest waiting a long time; but in July last the official announcement was made that a new proposal, which would embody the salient features of the various parallel bills, but approximating more to that of the Superior Council of Labor, would soon be introduced.

While waiting for the discussion of this measure in the House, a violent controversy is being maintained in the newspapers. Roman Catholics and Socialists agree in recognizing the necessity for the passage of the proposed law, while the party called Liberal opposes it to the utmost, under the plausible pretext that, according to the Constitution, "no one may be compelled to observe the days of rest of any religious cult." The reasonable answer to this is, that it is not a question of forcing any one to the religious observance of any day, and that there is nothing to interfere with a law protecting the sacred rights of mechanics and clerks to one day of rest in seven.

BULGARIA.

A law of January 31, 1901, recognized as holidays all Sundays and thirty other fête days (which, be it said in passing, might well capsize the overloaded vessel). On these days all workshops and stores, except those for the sale of provisions, must be completely closed. Cafès, retail liquor-shops, and fancy bakeries must be closed until 11 A. M. Hair-

dressing parlors may be open until noon. Peddling is forbidden on holidays, and the markets are closed on Sunday. In the Mohammedan communes, however, there is no obligation to submit to the law, except on national fête days.

DENMARK.

The Sunday Rest Committee at Copenhagen secured a law in 1891 which required stores and factories to close at 9 A. M. on Sunday, but they are no longer satisfied with it. Merchants and clerks alike feel that they are too much tied to their business on Sunday mornings. When one has had a taste of Sunday rest and its benefits, he always craves a great deal more of it.

The Committee has been very active in advocating this natural need, and has shown that it is fully able to deal with the situation. It has inspired popular petitions, discussions in Boards of Trade, resolutions adopted at public meetings, interrogations addressed to candidates for seats in Parliament. Indeed, for a number of years, this Committee and its friends have spared no pains and expense to favorably influence political leaders.

At last, to the great delight of the Committee, a new law was adopted by the Danish Houses of Parliament in March of this year.[1] It promises hereafter to close all stores on Sunday, except pharmacies, dairies, and bakeries.

Our friends in Denmark look upon this reform as a good omen for obtaining others for which they are longing and working, relating principally to the railroad force and the restriction of the sale of alcoholic liquors.

FINLAND.

We are without information upon the state of things in Finland. The situation could hardly fail to be better than in Russia.

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[1] 1904.

FRANCE.

Since 1899, thanks to the influence originating in Geneva and the work of the Sunday Rest League, this cause continues to make great progress in France, both material and moral.

Previous to that time, nearly all salaried clerks were so crushed under the load of unceasing work that they thought nothing could be done to relieve them, but now there is hardly one who does not aspire after the weekly rest and demand it from his employer. Thanks to the persevering action of some employers and clerks in certain lines of business, stores of the same kind in many cities are now closed on Sunday at some seasons for all day, and at others for a part of the day. Threatening demonstrations have been made against those business men who either refused to co-operate or failed to keep their Sunday-closing promises, and in some cases the police had to interfere.

Here and there notaries, hair-dressers, and druggists have arranged to give themselves and their help some rest on Sunday.

The law of 1892 secures for women and children an entire day of rest weekly, and this day is generally fixed by custom on Sunday. Workmen in those industries which do not call for special attention,[2] are generally free on Sunday.

In July, 1902, the Minister of Marine gave strict orders to have Sunday inspections in the navy stopped, so that the sailors could have their Sunday to themselves. This measure has been welcomed with delight.

One of the most important reforms has been in the post-offices. Formerly the wickets closed on Sunday, as on week-days, at 9 P. M.; since 1894 they closed at four o'clock, and now they close at noon throughout the whole of France. A similar deduction of Sunday work is also enjoyed by letter-carriers. There are seven deliveries on week-days in Paris, and three on Sunday.

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[2] For example, in which no fires are kept burning.

The railroads alone are behindhand. A ministerial decree of August 1, 1898, gave strict orders for the closing of freight stations on Sunday at 9 o'clock A. M. for the reception of freight; but the delivery to residences still continues all day. Contrary to the case in other places, no freight-train has as yet been abolished on Sunday. The condition of French railway employees, as to days of rest, leaves much to be desired.

Nevertheless, nothing could better evidence the moral improvement in the public tone in regard to Sunday rest than the very emphatic vote which the Chamber of Deputies gave just previous to adjournment on March 27, 1902.

Desirous not to alienate the good will of their constituencies and to pave the way for re-election, the Deputies conceived the happy thought of passing a bill which should assure all wage-earners one day's rest a week. It was adopted by four hundred and twenty-two votes for, and only ten against.

The bill was sent to the Senate more than two years ago, and, as it is looked upon as having been hastily and unwisely drafted, it will probably be buried there. It seems, however, that the able Commission, influenced no doubt by the unceasing agitation of the clerks, has at last acknowledged that legislative intervention can not be put off any longer in the interest of retail stores which suffer from competition. There is, therefore, some ground for hope that, in view of the favorable report of the Superior Council of Labor, the Commission will propose to give to municipalities the power to impose upon a recalcitrant minority the hours of closing which at least two-thirds of the employers interested may demand.

In the Sentier quarter of Paris, the wholesale merchants have for some years been accustomed during the summer to give their clerks, not only the entire Sunday, but Saturday afternoon also.

In addition to the League for Sunday Rest, the French Protestant Society for Sunday Observance and some Catholic Committees have shown praiseworthy zeal, among their respective peoples, in inculcating the necessity of consecrating Sunday, not to dissipation, but to family and religious life.

GERMANY.

This is one of the countries which has made the greatest progress during the past ten years. A law was enacted in 1892, which limited the hours of Sunday work to five in stores and mercantile pursuits. It was amended in 1895 to include manufacturing industries. In spite of all the exceptions which it mentions, this law has been a distinct gain to the cause of Sunday rest in factories and workshops.

German workingmen have now a much clearer apprehension of their rights as to Sunday rest. They have also learned to assert those rights when the opportunity is presented; and they assert them on every favorable occasion. Public opinion has, therefore, outdistanced the law, and there is a very pronounced demand for a completer cessation of work on Sunday. This is specially true of stores and other trading-places.

The tenth anniversary of the passage of the law upon Sunday rest was observed all over Germany as a holiday on July 19, 1902, and the occasion was taken advantage of to petition the authorities, both municipal and general, that the benefits of the law should be greatly extended and its provisions more faithfully enforced. And it is a significant fact that a number of employers supported these memorials, while other employers have voluntarily closed their stores on Sunday altogether. A little while ago, some sixteen hundred commercial houses at Frankfort demanded from the municipal authorities that a stricter local Sunday-closing ordinance should be passed; and about the same time the municipality of Munich restricted the hours of Sunday opening in stores to two, except where certain breadstuffs were sold.

Maliciously disposed people say that Sunday rest in Germany has been of great advantage to the wine-shops, which are able to retail their wares at their own free will on Sunday, except during the hours of public worship. There is doubtless considerable truth in this exaggerated charge; but the drink curse is not confined to Germany, and the charge only

shows that the struggle against alcoholism, and that in favor of Sunday rest, should go hand in hand.

In general, there is only one mail delivery on Sunday.

Sunday freight-trains have been greatly reduced in number, and in Alsace and Bavaria have almost ceased running. A decree of the Minister of Public Works of Prussia guarantees to railroad employees two days' rest a month, and that these rest-days shall as often as possible be made to fall on Sunday.

Greece.

The campaign in favor of Sunday rest, undertaken a few years ago by the Metropolitan of Athens and the head of the Central Police, has ended in an agreement with the presidents of the different commercial organizations and others, in the holding of a National Congress at Athens in 1899, under the patronage of the Queen, who is greatly interested in the Sunday observance movement. A special Commission named by the Congress has been charged to carry out plans to secure the end desired.

Thanks to the Association of Merchants and to the League of Store Clerks, most of the stores are closed on Sunday, and many merchants publicly glory in it in placards to attract to themselves the purchasing public. Other results from this propaganda have been a shortening of the hours of work and specially the closing of stores for two hours in the middle of the day, during the heat of summer, greatly to the joy of the clerks.

Holland.

This country is favorable to Sunday rest, although the old law of 1815, bristling in its application with arbitrary exceptions and resting on religious interests, has fallen into disuse. Societies of philanthropy and public utility, and commercial and industrial societies, are in accord with the leaders of the Government in recognizing that, instead of merely repealing

the old law, it should be replaced by a better law resting on social justice.

This desire for a change in Sunday legislation was shown in a splendid way by the Congress held at The Hague in September, 1901. It was arranged for by the Sunday Rest Society of the Netherlands, and was under the patronage of the Queen Mother, the Queen of the Netherlands, Prince Henry, Duke of Mecklenburg, and many of the Ministers. There were four hundred and seven members in attendance, representing all classes of society. This Congress inaugurated a movement which promises to result in the passage of a new law. It is insisted on, and the public are expecting it with all the greater impatience because it was promised in the last Address of the Throne to the Estates General.

The Sunday rest cause has never ceased to advance in Holland. According to our information, the number of freight-trains has been actually reduced on Sunday by 99 per cent. Railroad employees have nearly all one or two free Sundays a month. On it the post-office has only one delivery. Not a single newspaper is any longer printed on Sunday. The bakers have obtained in many cities a reduction of hours of work on Sunday.

Along with the Sunday Rest Society of Holland there is a Society for the Sanctification of Sunday. For ten years it has been publishing each week, to be distributed to those who can not participate in public worship, sermons delivered by pastors of different Churches. This publication has continued to grow from year to year until now there is an annual circulation of more than four hundred thousand. These are circulated, not only in Holland, but in the Dutch East Indies, South Africa, and even other countries. The lack of sufficient means is the only obstacle in the way of a still greater circulation. There is great demand for them, and they have been found to be an excellent spiritual agency.

Hungary.

The law of 1891, regulating Sunday rest in mechanical and mercantile industries, although permitting many exceptions as in Austria, has effected some good results. It was discovered that by the abuse of these concessions the law was being rendered practically inoperative, and a ministerial circular, in June, 1903, admonished manufacturers and merchants more strictly to observe the law. They were reminded, among other things, that in factories workmen were entitled to at least twenty-four hours of rest on Sunday, and, where this is not possible, each workman is to have one Sunday or two half-Sundays a month. Since then, at Budapest, it has been made obligatory for ordinary stores to close all day Sunday, and provison stores after 10 A. M. In other places the law is not so strictly applied; it is considered sufficient if stores close on Sunday afternoon.

The Minister of Commerce is very well satisfied with the results of legislation in his department, and has written to us that this law has met all expectations. It has even led domestics to assert their right to Sunday rest. This was shown in a meeting of three hundred of them at Kassa, in Upper Hungary, in August last. It is a sign of the times.

The millers of Budapest having refused the weekly rest to their employees, thirty-five hundred of them went out on strike a short while ago, and the mills were shut down.

The Minister of War has recently issued an order that soldiers shall be free from all unnecessary work on Sunday.

Italy.

In Italy, as in Spain and Russia, the multitudes of ecclesiastical holidays has always hurt regular Sunday rest. At different times generous attempts have been made in favor of Sunday rest, sometimes under the influence of the clergy, and more often under the influence of trades-people; but from want of perseverance and the special co-operation to defend

the cause with a persistent spirit, the results have often been ephemeral.

In 1902 the President of the Council of Ministers issued orders that no work should be done in the custom-house at the port of Genoa on Sundays and official holidays, so that clerks should be at liberty on those days. In this same city, at nearly the same time, one hundred and thirty-eight shoe merchants announced that they were in favor of stopping all work on Sunday. In all large cities the newspapers have frequently discussed the question, and popular gatherings of a demonstrative character have been held, which have nearly always ended by adopting resolutions demanding from Parliament a law on the matter. At Naples, at Rome, at Milan, at Turin, and elsewhere, some crowds of clerks have more than once made noisy demonstrations in the streets in the interest of their Sunday liberty.

In spite of all this, they are making no progress.[3] Old habits are continued. By the side of great commercial houses which close on Sunday, many others are open, and some markets are held on Sunday. When a pastor and bishop in an important center made a concerted effort to close one of them, they were defeated. Work is carried on in the mines on Sunday. This is the case, for example, in Sardinia.

However, there has been a great effort made this year in the right direction, although without any thought of its religious bearings. Thanks to the efforts of many benevolent people and of many leading Socialists, and to the good will of some in political life, a bill was presented for the first time to the Italian Parliament by the Deputy Cabrini. This bill received the approval of all the great labor organizations of the country, and has been favorably reported on by the Parliamentary Commission which had been charged to examine it. After being slightly modified, the Government also approved it.

This law proposes to secure for all wage-earners in work-

[3] Fr., They are marking time.—Editor.

shops, in factories, in trade, in offices of every kind, in journalism, in agriculture, and in mining, the right to thirty-six hours' rest a week, the day to be Sunday except in case of some specified exceptions. But after having adopted every one of these articles with sufficiently large majorities by standing votes,[4] the Chamber, to the great stupefaction of the great current of public opinion, rejected, by secret ballot, the whole law by 182 votes against 57.

The check of this law is attributed to its socialistic origin, to the bad influence of an old-fogyish press, and to the fact that the Government and many of the ruling-class Deputies, frightened at the material consequences that might follow from it, reverted to the convenient principle of letting things drift when great interests were involved. Accordingly in the days that followed this deplorable vote, characterized even in Italy as "Jesuitical," laboring people showed, in public meetings held from one end of the peninsula to the other, a very natural indignation. There is a significant popular grumbling which is a prophecy that the next Chamber will have to deal with the subject.[5] Without doubt this will be done.

NORWAY.

This country always takes the lead of the Continent of Europe as to the right use of Sunday, and religious and family life are more highly developed there than in the others.

Alcoholism is always held rigidly in check in it. The restraints to the sale of distilled drinks and others are more and more rigorous, and as every public house[6] is absolutely closed on Sunday, the right use of the day is greatly promoted, and the nation is also benefited. More and more stringent measures are being taken to save the crews of ships from Sunday labor.

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[4] Fr., By sitting and rising.—Editor.

[5] Fr., An invitation to return to this subject after the next re-constitution of the Chamber.—Editor.

[6] Fr., Sale.

Many cities, and notably Christiania, have not now a single delivery of mail on Sunday. This has come from the interest of the local authorities in the postal employees. At the demand of the National Assembly the duty has been placed on the Government of adopting stricter regulations in regard to Sunday, as it appears that the public are very much in favor of it.

Yet, on account of the extravagant extent to which interest in sports has developed, the need is felt of giving the younger generation to understand that the religious importance of Sunday must not be lost sight of.

PORTUGAL.

The most unbroken calm reigns in Portugal upon the subject of Sunday rest. It would seem as if, under the slavery of continued work, one may actually lose all consciousness of it, except where the work may be specially light.

ROUMANIA.

After quite a lively struggle, begun in 1890 by the Society of Sales-clerks, seconded by a Sunday Rest League, a law was obtained in January, 1897, then the League made the mistake of dissolving. However, this law closes stores in cities from noon on, and in villages, just the opposite, all Sunday morning. It requires that upon the demand of three-fourths of the employers in any branch of trade, all are to close on Sunday. It also upholds Sunday rest in factories. Public works are not carried on on Sunday. Freight-trains do not run, and newspapers are not printed on that day. The employees, however, consider that they have cause of complaint because the Government is extremely lax in enforcing the law.

RUSSIA.

In response to numerous petitions of workmen and tradespeople, the Czar, in 1897, sanctioned a law on Sunday rest, including also a certain number of holidays. It prohibited

work on those days in most factories, and authorized the municipalities to take some measures for the closing of stores. This was attempted in many large cities. But the amount of drunkenness which resulted from the freedom of the clerks on Sunday[7] has led, in some places, to the revoking or modifying of the municipal decisions in favor of closing the stores. In other places the happy thought occurred of establishing regular temperance resorts, with tea-rooms, reading-rooms, and lecture-rooms. Unfortunately the people have not made sufficient moral progress to make use of such reforms, and the managers have failed to make them profitable.

This explains the new attitude which the Russian Government has just adopted, after consultation with the Council of the Empire. By an ordinance of the tenth of May, 1904, the Minister has given notice that henceforth no penalty will be incurred for having worked on Sunday and holidays. This means that employers in commercial and manufacturing establishments may require their workmen and clerks to work seven days a week. Public works may also be carried on on Sunday as on other days. It is simply a reaction which has taken place.

The great number of civil and religious holidays[8] has largely contributed to swamp the legislation protective of Sunday rest in Russia. A people who are not ripe for liberty must remain in slavery until awakened by some catastrophe. According to the religious magazines of Russia, the priests have now the mission to teach the liberty of work, or, in other words, the rightfulness of industrial and commercial slavery, and that religious holidays can be better sanctified by work than idleness. Poor people and miserable teachers!

SPAIN.

Spain has tried to arouse herself from her long neglect of Sunday rest. In 1899 the Government referred to the

[7] The public houses were closed during the Sunday services until 11 A. M.

[8] There are seventy-seven holidays from April to September alone.

Commission of Social Reforms the duty of preparing a draft of a law regarding rest on Sunday and fête days. This bill, which had been long and earnestly sought and for which petitions had been presented and demonstrations held, was adopted by the Senate, and referred to the Cortes.[9]

Senator Estaban Collantes made a specially earnest appeal to the Cortes. He urged the members to show some regard for the legitimate demands of the working classes, and to settle this social problem by law, or it might have to be settled by force. But it was of no use. The bill interfered with individual rights and appeared to be in the interest of the Church, and it was therefore rejected with scorn.

But the Minister of the Interior, in 1902, on the recommendation of the Commission of Social Reform, returned to the charge. He addressed to the Civil Governors of the Provinces a remarkable circular—that the alcades[10] should encourage private initiative in the matter of weekly rest, having recourse, where necessary, to municipal ordinances adapted to local conditions, and thus gradually accustom the people to the idea of Sunday rest, and prepare them for the application of a special law.

This circular had considerable effect. It revived all the hopes of the wage-earners, and an agitation that assumed alarming proportions followed. Workingmen and sales-clerks more than once went the length of physical violence in the efforts to secure freedom on Sunday. Printers and bakers even went on strike the better to secure a more favorable hearing.

Events could not but advance. A new bill was introduced last year in the Spanish Senate and was shortly afterwards adopted. The Cortes also passed it, and on March 3d[11] it received the royal signature.

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[9] The Parliament of Spain, consisting of an Upper House, partly hereditary and partly elected, and a Chamber of Deputies, whose members are all elected for five years.—Editor.

[10] Mayors. [11] 1904.

This law forbids, on Sunday and certain fête days, work for any one else, as well as manufacturing or mercantile work carried on in public for one's self. It prescribes that in urgent works the number of workmen shall be limited as much as possible on that day, and that they must have at least one Sunday out of two and one day of rest in the intervening week. The law provides for its own enforcement, and fixes the time of the weekly rest at twenty-four hours.

By a royal decree, in August last, this law was put in force, and the application was necessarily more detailed than the law itself. Among other things, it prohibits bull-fights, except in some local fêtes, and the publication and sale of newspapers on Sunday; it closes most of the stores on that day, and makes the time of opening ale-shops and theatrical exhibitions depend upon previous permission of the local authorities. The impression produced is unfavorable, and protests are being made on every side. Where the customs of a country are so far removed from such measures, it will be necessary to wait for a while before passing judgment upon their serviceableness.[12]

SWEDEN.

Sunday rest has been resolutely maintained in commercial life, the merchant marine, factories, and public offices. The running of freight-trains on Sunday has been gradually reduced until now it is only one-sixth of what it was, and in general each railroad employee has, as in Norway, one free Sunday out of three. One street railway allows its men three days' rest a month, and Sundays are enjoyed as they occur in course.

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[12] The public opposition to this reform was so great that the Council of State reversed the action prohibiting bull-fighting on Sunday. On Easter Sunday six bulls and twelve horses were killed in Madrid, and it is said that twenty thousand people crowded the bull-ring, and eighty thousand others stood outside during the two-and-a-half hours of the "sport!" This last is probably an exaggeration, but the case is bad enough for poor Spain. It indicates the influence and tendency of Sunday sport.—Editor.

In 1895 all theatrical exhibitions and all dancing were forbidden on great religious fête days. Schools are forbidden to set lessons to be studied for Monday.

More recently a great blow has been struck, from which the right use of Sunday has been largely benefited, in forbidding theatrical exhibitions in connection with the sale of alcoholic liquors. This act has shut up all establishments of doubtful morality, so-called variety theaters, and concert saloons. The Swedish Government is to be specially congratulated on this last measure, which is every bit as necessary in other places.

SWITZERLAND.

This continues to be an important center for the Sunday rest movement on the Continent of Europe. Geneva is the headquarters of the Swiss Central Committee and the International Committee. The International Committee serves as a bond of union between the Committees of different countries, and it has been specially successful in arranging for Conferences and International Congresses, from which much good has already resulted. The Swiss Central Committee serves as a center for common action to about eighteen Committees in the different cantons of Switzerland. Geneva is also the principal home of the Sunday literature which is distributed in the neighboring nations. From this place also issue newspaper articles which keep the public mind interested in this reform. From Geneva started the movement that has aroused the need of Sunday rest in most of the States of the Continent of Europe. And this international action appears to be more and more indispensable.

It has been a struggle to preserve to the employees of the Swiss railroads the seventeen Sundays guaranteed by law out of the fifty-two annual days of rest. The law closing freight stations on Sunday was maintained in the compulsory closing, in 1895, of a very important coal station, where it was thought the general regulation might be avoided. Protests

have been made that the female gatekeepers of railroads shall not be excepted from the law allowing fifty-two rest days a year, and it has been so allowed.

In boring the Simplon tunnel, it was only after a great deal of trouble that one Sunday for rest out of two was conceded to the workmen who labored under such unfavorable hygienic conditions. Tickets allowing one to travel on Sunday at fifty per cent reduction have been gradually suppressed in Switzerland, and for nearly two years, now, excursion trains at reduced rates have been forbidden on Sunday, and this solely in the interest of the rest of the employees.

Some statistics of the railroads of Belgium, Bavaria, and Switzerland have been collected at the request of the Geneva Committee, which show that the stoppage of Sunday freight-trains has not reduced the receipts of the lines affected or interfered with the steady growth of business and profits.

Statistics of accidents occasioned by the fault of employees on Belgium railroads, show that they have been about fifty-four per cent less frequent since the men employed on freight-trains have had their regular rest on Sunday. This collection of statistics is also being made in other countries, and especially in Switzerland, in order that it may be shown whether this extraordinary diminution in the number of accidents has been equaled in other places besides Belgium.

A law of 1902, in addition to still guaranteeing to employees the fifty-two days of rest, including seventeen Sundays, which the law of 1890 guaranteed them, has increased the number of rest-days to sixty after ten years of service, and an additional day for each three years of service over that. It also reduces the regular day's work on railroads to eleven hours,[13] and, in addition to confirming the stoppage of freight-trains on Sunday, it extends the prohibition to four other religious holidays.

Altogether, it has been estimated that the benefits coming

[13] It was twelve hours a day previously.

to railroad employees in Switzerland from this law, in comparison with the law of 1890, which was itself a model for Europe, in the improved condition of the men and otherwise, could hardly be equaled by a gift of two and a half million francs.[14]

Post-office, telegraph, and telephone employees have been given similar advantages to those enjoyed by railroad employees. And the employees of public transportation companies in the countries bordering on Switzerland all envy the situation of their more favored confreres. This is a case of propaganda by example, which can not but produce the best results.

The delivery of postal packets at residences has been stopped on Sunday. There is no collection of money at the post-office, and money-orders are no longer paid at residences on that day, and the numberless commercial circulars are not delivered. The post-office wickets are now only open for three hours on Sunday.

Since 1897 the drivers of the Swiss stage-coaches enjoy seventeen days' rest a year. This is small, but in this service there are great difficulties.

A considerable number of custom-house employees have their Sunday rest. Others, the frontier guards, who formerly had only eight or ten days' rest a year, now have thirty-two; but, unfortunately for them, there are in this number only four or five Sundays. This is occasioned by the fact that smuggling is worse on Sunday than on other days, on account of the great number of people out promenading.

From 1898 to 1902 great efforts had to be made to maintain the strict observance of the law which forbids work in printing-houses on Sunday. It was violated by the printers of newspapers. The local authorities shut their eyes upon such abuses, and even approved them. In consequence of repeated appeals, the intervention of the Federal Council in

[14] About $500,000.

May, 1902, at last put a stop to this vexatious state of affairs.

A vigorous campaign, commenced in 1895 in favor of the Saturday half-holiday for men and women employed in factories, has resulted in the passage of a law, not yet published, which will set them free on Saturday at five o'clock. This is a small reform, but of great value. There is a beginning to everything.

In many Swiss cities the banks, by mutual agreement, close on Saturday at three or four o'clock.

Laws were passed last year for the closing of stores at St. Gall and in the Canton of Geneva, where every wage-earner in factories or business will hereafter have his Sunday rest. It is a matter of regret that similar laws have been defeated in the Cantons of Vaud and Neuchatel. Similar laws are proposed in the Cantons of Berne and Zurich.

There is in Switzerland and the neighboring countries a strong movement in this direction, more social than religious; but there is also a great deal of blind and selfish opposition. The Bishops (Roman Catholic) of Switzerland have recently published an admirable exhortation to their flocks, in which they urge a more faithful observance of the Sabbath.

The Swiss Central Committee is making constant efforts, which are not always successful, to get individuals and Churches to appreciate the serious responsibility resting on them to save the Sabbath from being turned from its high purpose, which is the present and eternal welfare of man, and not allow it to be prostituted to degrading pleasures.

We shall conclude this too long, and nevertheless too rapid, review by three remarks:

CONCLUSIONS.

1. From all that has been said, it is evident that *Sunday rest is at present the object of general attention in Europe.* The attempt is being made to extend it to all classes of laborers, and as the right to rest is founded on a need of social

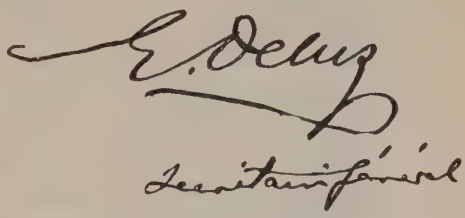
justice and of the dignity of man, it will, without doubt, always continue to advance. There may be eclipses, as is the case at present in Russia, but in that country, even, the current will re-establish itself sooner or later, and we shall see the different States of Europe advance more or less rapidly in this direction, in response to the legitimate aspirations which are manifested on all sides. This is a claim, Christian in its origin, which has become irresistible, and we rejoice in it.

2. It is incontestable, also, that this *current has need of being directed in a judicious manner.* It would be a calamity if the Sunday-rest movement should tend to the profit of the liquor trade and dissipating pursuits. Wasted or badly employed rest may lead to a man's ruin for time and eternity. Such wrongly employed rest would be more injurious than work without ceasing, for it is no longer a condition of progress, but an element of disorder and demoralization.

Who shall bring the crowds of people free on Sunday, and the influential classes, to realize the obligation resting on them to rightly use the day of rest? Upon the Churches rests the responsibility to work for the sanctification of Sunday, and this work ought to be done without Churchliness or sectarianism. Nearly all of the Churches need to be stirred to greater activity in this matter. If Sunday is not saved for the moral and religious interests of individuals and families, the Christian Church will be blamed with being impotent and useless. Without Sunday rest is sanctified, there will be no Christian Church and no civilization really worth the name.

3. *The International Committee of Geneva recognizes that it has a very important and difficult task before it.* Notwithstanding the success which has attended the work already accomplished on the Continent of Europe in favor of Sunday rest, what has been done is little compared with what remains to be done. Every one should be taught to recognize the paramount obligation of using Sunday in a judicious and

Christian way. Then, the Committee looks upon the mission to accomplish that great task as the very reason of its existence. That has been the mainspring of its work for the past twenty-five years, and now its very existence is in danger from lack of sufficient means to carry on its work. It seeks only to live and work, if it is judged worthy. And that is the reason it takes advantage of this Sunday Rest Congress to utter a cry of appeal and distress, that it may continue to exist and work, with the precious blessing of God, still more in the future than in the past!



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SUNDAY REST IN FINLAND.

REV. GUSTAF A. HIDEN,

PASTOR OF FINNISH METHODIST EPISCOPAL CHURCH, ISHPEMING, MICHIGAN.

I REGRET that what I am going to tell about the Finland Sabbath can hardly be set as a worthy example for other nations to follow. True, the existing conditions are better with regard to Sunday rest than in some other European countries, but the right of the individual to rest on the Lord's Day, and the duty of the nation to observe it, are far from being fully realized.

In late years steps of a prevailing character have been taken towards Sunday observance; and though they are far

from reaching to its full extent the Creator's purpose of a day of rest, it is to be hoped that the Lord's Day by and by will get its right place in the people's national life. The following items may give some idea of the conditions over there.

1. The *railroad service* has lately been changed so that no freight-trains are running on Sundays, thus giving to a part of the employees Sunday rest. But passenger-trains are running just as frequently on Sundays as on week-days, and in summer-time not a few excursion-trains besides. A general plan is, however, adopted by which a day of rest is given to each employee every third or fourth Sunday.

REV. GUSTAF A. HIDEN.

2. In the *Postal Department* the service is greatly reduced on Sunday. Post-offices are open only one or two hours in the morning, and generally close at 10 o'clock A. M. The carriers make one round against four or five on other days. All other employees enjoy rest.

3. Places of amusements, as theaters and others of the same character, are allowed to open from 6 o'clock P. M., Sundays; likewise saloons and restaurants, where intoxicating drinks are served. Liquor-stores where larger quantities are sold remain closed from 6 o'clock P. M., Saturdays, till 9 o'clock A. M., Mondays.

Throughout the country Sunday is observed as a day of rest. Very seldom any manual labor is performed that can not be termed work of necessity. Industrial plants close at 4 o'clock P. M. on Saturdays, but start again at 6 P. M., Sundays. It will be observed that in Finland the legal holi-

day is from 6 o'clock P. M., Saturday, till the same hour on Sunday.

But though on one side rest from labor is comparatively prevailing, yet on the other side Sunday is, for many, a day of amusement. Plays, concerts, and balls are given, and it is such a common thing that the public sentiment does not condemn it. Very seldom, too, any criticism over existing conditions is heard from the pulpit. Those who now and then raise their voice in favor of a better observance of the Lord's Day are like "the voice of one crying in the wilderness."

Thus the views presented from the land far off in the North are not so very promising; and yet, I am sure, a better time is bound to come, when God's gift to mankind will be more fully recognized, and when, wholly accepted as such, it will surely carry along with it great blessings to the individual as well as to the nation as a whole.

Respectfully Yours
Gustaf A. Hiden

WORK FOR SUNDAY REST IN FRANCE.

MADAME HYACINTHE LOYSON,

PRESIDENT ALLIANCE OF EASTERN AND WESTERN WOMEN.

THERE is no organization that I know of among the women of France or on the Continent for the advancement of Sunday rest; but I am happy to say that there is a far greater observance of the Lord's Day than when I came first to Geneva, forty years ago.

It appears to me to be a drawback to this, that the move-

ment is more of a commercial and sanitary affair than religious. This is, of course, a welcome step in the holy way, and we are very thankful. Gradually the inevitable and beneficent progress which is breathed into humanity by a beneficent Providence will bring not only rest and quiet, but worship and the spirit of reverence as well.

MADAME HYACINTHE LOYSON.

I look upon the Sabbath as the sign and seal of the Divine Presence with His people.

To this manner born, a New England Puritan, the keeping of Sunday is as much a part of my nature as reading the Bible. And as Père Hyacinthe was born and bred in the Gospel, belonging to one of those rare, old, evangelical Catholic families, he has always observed and preached that it is a necessity in Christian life to observe the Lord's Day.

Emile Hyacinthe Loyson

WOMEN'S WORK FOR THE SABBATH IN FRANCE.

L. DOSTIEY, NANCY, FRANCE.

THERE is no general effort on the part of the women of France for the better observance of Sunday. But in a number of centers the women are very active. In Nancy, for instance, there is a very active Society, of which the best-known member is Madame Bastien. It is also greatly aided by the countenance of Bishop Turinaz. The aim of these good women is to lead France to observe Sunday as a holy day,—God's holy day. They seek to set an example of faithful observance; to encourage a more general and regular attendance on public worship; and to circulate Sunday literature. Already it has been seen that attendance on Church is much more general in the cities where a Sunday Society has been at work.

MADAME BASTIEN,
Secrétaire du Comté dominical du diocese de Nancy.

The women also visit the retail merchants, and induce them to close their stores on Sunday; and they interview the clerks, and endeavor to interest them in the Sunday-closing movement also. They also visit the proprietors and managers of factories, and the employees as well, with the same object in view.

Fifteen years ago, no one would have thought of proposing in the French Chamber a law in favor of Sunday rest. But such a proposal has actually been made. It has not yet

COMTE DE CISSEY.

been voted on, and may not be at all, but if it has found supporters in the Chamber it is because of the agitation which has been mainly carried on by the women of societies like the Sunday Committee of Nancy.

I inclose the photograph of my blessed friend, Comte Cissey, who has done more for the observance of Sunday than any other person in France. He has been going up and down the country for many years, seeking to arouse everywhere an interest in and respect for Sunday.[1]

WORK FOR SUNDAY REST IN GENEVA AND ON THE CONTINENT.

COUNTESS EVELYN DEGLI ASINELLI.

IT would be difficult to tell how we admire Mr. Deluz and his friends for their untiring efforts and perseverance for an ideal so far above the reach of even our best men. I have lived in Geneva seventeen years, and I can say that the progress realized in this comparatively short space of time is marvelous. When I arrived here, Sunday was considered a day of rest, and workmen, as a rule, had their holiday; but the stores were open as on week-days, bakers and butchers

[1] A life of Comte Cissey was published in French by the author.—Editor.

went as usual on their many errands, postmen delivered letters until midday, and nothing around gave one the comforting feeling of work having ceased. To-day, thanks to these men who never lost an opportunity of showing the good and holy effects of Sunday rest, life itself seems to have changed. All our shops are closed now, even where food is sold; bakers do their whole work on Saturday, and this example has been followed by the butchers, the milkmen, and the dairy people; parcels are delivered no more on Sunday, and if our postman still comes around once in the morning, that, too, will cease before long.

COUNTESS EVELYN DEGLI ASINELLI.

The natural result of this restoration of Sunday rest and quiet is a revival of religious fervor; our churches in the poorer quarters are well attended.

There is, of course, one drawback. The question is, How can we secure the real rest on Sunday for the car, the boat, and the railway people? The solution of this problem is more complicated here than anywhere else. Our lake and mountains have a fascination for the working people who have been toiling six days in unwholesome factories or dingy nooks. They like to go with wife and children out in the open air. They take their simple meal along, and return home late at night. As a consequence, the trains and steamers are crowded, and a double load of work is placed on the employees on Sunday. Things would be simplified if nature were less beautiful.

In France and Italy, things are very much behindhand. I know of some factories and workshops where work is not

obligatory on Sunday, but where it never really stops. There is no law respecting the closing of shops. People there act very much on the impulse of the moment; they work or quit it on Sunday according to the mood they are in.

The Protestant clergy and benevolent people have done their utmost to change this state of affairs, and they are greatly helped by the Socialists, who feel the need of securing the necessary weekly rest for all toilers.

This is only a bird's-eye view of the situation, and I am afraid you will be disappointed; but I have been so engrossed recently with work for the Boers that I have not been able to give time or thought to anything else.

THE LORD'S DAY IN GERMANY.

G. HEINMILLER, D. D.,

EDITOR OF DER CHRISTLICHE BOTSCHAFTER, EVANGELISCHER MISSIONSBOTE, ETC., ETC.

ONE can not imagine a more Sabbath-like beginning of the Lord's Day than is seen on a bright spring Sunday morning in the city of Stuttgart, the capital of Württemberg. Nestled in the bosom of the surrounding hills, the beautiful city, in the early hours of the day, is a picture of perfect quiet and unruffled serenity. Before most of the Swabians have broken their morning slumbers, quartettes of musicians with brass instruments have ascended to the lofty platforms of the church towers, and soon the strains of the grand German choral sweep over the city. And if in any section of the town there be no church, the little band plays from some

high balcony, or even from a housetop; for no part of the city must be without this Sabbath *Morgenandacht.*[1]

How those chorals stirred my soul when I first listened to them more than a quarter century ago! And ever after they were to me, as well as to other devout souls, as I entered into the spirit of these glorious hymns, what the tuning is to the instrument; though I was then aware that the observance of the Lord's Day in Stuttgart, as in other German cities, was not what this early Sabbath morning service would indicate. A stranger could not escape the impression that the citizens of the Swabian capital must be a religious people, a church-going people, and a Sabbath-observing people.

G. HEINMILLER, D. D.

And, indeed, not only the Swabians, but the German people as a whole, are religious; they are the people of the Reformation; and in spite of the ravages wrought by the old-school Rationalism, the skepticism prevailing in the theological faculties of German universities, and the subtle influences of the New Theology, they still have a religious asset of some importance, and of this their thorough knowledge of the Bible, acquired in the public schools, is no mean contingent.

But, paradoxical as it may sound, the Germans do not sustain an enviable reputation as a church-going people. Sad as it is, that German cities are not adequately supplied with churches, it is sadder still, that church attendance generally is alarmingly small. Only a comparatively small percentage

[1] Morning devotion.

of the population of German cities heed the call of numerous church-bells to the forenoon *Hauptgottesdienst,*[2] and in the afternoon and early evening the churches are practically deserted. I once, on a summer afternoon, attended the service in the *Frauenkirche,*[3] in Dresden, which has a seating capacity of several thousand, and found an audience of about fifty women, while thousands upon thousands were swarming the royal gardens and other pleasure resorts in the suburbs of the city.

After the Sunday dinner the scene in the German city changes perceptibly. Trolley-cars are soon filled to their utmost capacity by pleasure-seeking people, while numerous little groups are wending their way to the railroad station, where, at short intervals, crowded trains depart for the surrounding villages. The beer-gardens in the suburban towns do an immense business on Sunday, and dancing is much indulged in. A friend of mine, a clergyman living in the first-named city, writing me only recently, deplores the fact that the new Sunday laws place no restriction whatever on the liquor-traffic on the Sabbath day. "The best means," he says, "to promote a better observance of the Lord's Day would be the closing of the saloons on Sunday. Everywhere Sunday excursion-trains are numerous and unusually full. Sunday after Sunday, Turners, Veterans, and singing societies have their excursions and *Feste,* at which carousing and dancing form the principal enjoyment. On Sunday evenings, saloons and railway stations are thronged with the drunken, bawling masses." In the winter, of course, excursions to the villages are less frequent, and, instead, the saloons and theaters in town do a flourishing business.

All this, and much more of a desecrating nature, is quite in harmony with the prevalent idea of how Sunday may be spent on the Continent. But in justice to the Germans it must

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[2] Literally, the chief Divine service.

[3] The name of the church.

be said that Germany by no means represents the worst type of the Continental Sunday. While in regard to pleasure-seeking, Germans have put no restraint upon themselves, as yet, it must be admitted that in commercial and industrial matters they have submitted to many regulations for which one looks in vain in the neighboring Roman Catholic countries, where holidays are very numerous, and where these are observed more sacredly than the Lord's Day. Indeed, Sunday in those countries is largely a day of toil, if not of pleasure. But if any one is desirous of seeing the Continental Sunday as it is, at least in some of its more dangerous phases, it is hardly necessary to make a trip to Europe; for the Continental Sunday is being rapidly introduced in our American cities, and threatens to undermine what we have hitherto considered one of the foundation-stones of our welfare.

However, bad as some of the aspects of Sabbath observance in Germany may still be, a marked change for the better has taken place since the Sunday laws, adopted by the Imperial Diet, and referred to above, went into effect on the first day of July, 1892. I had lived in various parts of the German Empire for thirteen years prior to the adoption of these laws, and had ample opportunity for observation. When I returned to the Fatherland a year ago for a several weeks' visit, I noticed a decided change in Sabbath observance, and further inquiry revealed to me the fact that a very commendable advancement had been made. Before the date above given there was no restriction whatever on business or traffic on the Lord's Day, excepting during the hours of the forenoon Church service. During the remainder of the day, business of every description could be, and was in a large measure, carried on just the same as on the other days of the week.

Earnest Christian men and women, observing that Sabbath desecration among their people was leading to financial, social, and moral ruin, and observing also that keeping holy the Lord's Day in England and America contributed largely to the increasing welfare of these nations, united in an effort

to bring about a better state of affairs. Court Preacher Stoecker, one of the prominent leaders in this movement, declared that the *Inner Mission*[4] then had no more urgent task than to impress, by way of petition through public meetings and the press, upon the nation and the Church, upon Parliament and ministers, the necessity of a new legal regulation of Sunday observance. And it should be said here that the Free Churches—the Methodist, the Baptist, and the Evangelical Association, whose first missionaries came from England or the United States—also exerted a powerful influence in favor of a Scriptural observance of the Lord's Day. Many thousands who came under their teachings formed a new conception of the requirements of God's Sabbath law, and lived accordingly. Free Church Christians in Germany really needed no Sabbath laws on the statute-books of the Empire for themselves, for they are a Sabbath-observing people; but they gladly lent all their influence to aid in this good work. The first ventures to the Government were coolly received. It is well known that Prince Bismarck was not favorably impressed with the so-called Puritan Sabbath of his English neighbors, and occasionally referred ironically to some of its restrictions. Nevertheless, the work of petitioning was continued until the friends of a better Sunday found a hearing. The Sunday laws above referred to are the result.

Sabbath legislation in Germany is quite imperfect as yet, and a leading German paper recently remarked that the existing statute was one of those things which, from their very origin, are continuously antagonized, so that in the case of the "legal Sunday rest" the *Bundesrath*[5] thought it necessary to modify some of its regulations. Nevertheless, I think Count Bernstorff,—a Christian nobleman indeed, who is exerting a wide influence in the interest of Evangelical Christianity and its institutions,—stated the case correctly some years ago,

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[4] Home missions.

[5] The Upper House of the German Parliament; the other body is called the Reichstag.—Editor.

when he said that, in spite of all imperfections, and admitting that much still remains to be done, "we are on the upward grade with Sunday observance in Germany." This is the opinion to-day of many other men of good judgment, who have been watching the results of this legislation since its enactment.

Let me summarize, and as briefly as possible go over the ground covered by the Sunday laws of Germany, and also show what remains to be done.

1. Work in mines, saltworks, quarries, foundries, factories, workshops, brickyards, building yards, at wharfs, etc., etc., is prohibited on Sunday and all legal holidays. This kind of work was under no restriction on Sunday before 1892.

Exceptions to this rule are determined by the character of the work to be done, and in case permission is granted a fine or tax amounting in some cases to three hundred marks[6] must be paid. A ship entering the harbor of Hamburg on Sunday must pay a tax of three hundred marks for unlading, in case it is to be done on that day.

2. In the cities and towns all places of business must be closed on Sunday and on all legal holidays; in consequence, a German city on a Sunday presents a vastly different appearance to-day from what it did before 1892. I was very favorably impressed, on my recent visit to Berlin, to find not only all stores closed, but their show-windows covered as well. If that could not be done by shades or curtains, the proprietors were obliged to hang a covering over the outside of their windows, thereby prohibiting any display of their goods to the passer-by on the Lord's Day. I found this rule invariably observed in the home of the German Kaiser, who, by the way, on more than one occasion has shown his interest in the observance of Sunday rest. It must be said to his credit that he made an end to horse-racing on Sunday, so freely indulged in by the officers of the Prussian army.

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[6] About $71.40.

Exceptions are made in the case of grocery and provision stores, which are allowed to do business from 8 to 10 A. M. and from 12 to 2 P. M.

3. There may be about one hundred and fifty thousand apprentices in the German Empire, who by law are required to devote several hours a week to their education in various branches of learning. This *Fortbildungsunterricht*[7] is in charge of competent teachers, who, being engaged every day of the week, usually devoted the Sunday forenoon to this work, thereby depriving thousands of apprentices of the privilege of attending Church services. The new law requires that if such instruction be given on Sunday, it must not be during the time of the chief religious services of the day.

There are a number of minor regulations which it is not necessary to enumerate here. The principal requirements are contained in the above statements, and these certainly indicate remarkable strides in the right direction.

Yet much remains to be regulated and prohibited. *Saloons* and *theaters* are not in the least affected by the law of 1892. Theaters are best patronized on Sunday, and the saloon's most profitable day of the week is the Sabbath. It is easy to understand how the unrestricted liquor-traffic on the Lord's Day is a mighty obstacle in the way of further progress in this good work.

Nor have any material changes taken place in the *postal service* since the adoption of the Sunday laws. All places of business being closed on Sunday, it would seem to follow that all mail deliveries would be dispensed with on the Sabbath. But this is not the case. In Berlin and many other cities mail is delivered once on Sunday; Düsseldorf, and perhaps no small number of other towns, have two deliveries on the Sabbath day.

Railroads, which are Government property in Germany,

[7] A system of supplementary instruction for apprentices who have only had a public-school education.

are absolutely independent of the Sunday-rest laws. It must be said to their credit, however, that in late years freight-traffic has been greatly reduced, and that only perishable goods, and such freight as for other reasons will suffer no delay in transportation, is permitted to be forwarded on Sunday. This fact would be a good cause for congratulation and rejoicing if it were not greatly offset by the other fact that the number of excursion extras on the Lord's Day has been steadily on the increase for years. This may indicate where the greatest difficulty in bringing about a better observance of the Sabbath day in Germany is to be looked for. If the saloons will not be closed, if Sunday excursions be encouraged, and the pleasure resorts will suffer no restrictions to be placed upon them, then the beneficent influence of the very best Sunday laws, and the most energetic efforts of the friends of a Christian Sabbath, will forever be greatly neutralized.

In the rural districts and villages the Sunday laws naturally find a less stringent enforcement than in the larger cities. In fact, under the pretense of *Notwerke*[8] many exceptions are granted. In Eastern Prussia, even to this day, the peasants do the work of their lords during the week, and their own on Sunday. But, on the whole, Germany in this respect compares very favorably with the surrounding countries of the Continent.

While we deplore these and other imperfections of German Sunday laws, we have reason to thank God that much good has been accomplished by them in the Fatherland, and we have also reason to hope that Germany, now commercially and politically one of the most progressive nations on the globe, will more and more appreciate the benefits and blessings of the Lord's Day kept holy.

J. H. Heinmiller

[8] Works of necessity.

SUNDAY LAW OF IRELAND, AND HOW IT IS ENFORCED.

REV. THOMAS WEST, B. A.,

SCIENCE SCHOLAR OF QUEEN'S COLLEGE, CORK; PRIZEMAN IN LATIN AND GREEK IN SAME; FIRST SCHOLAR IN EACH OF THE THREE YEARS OF THE THEOLOGICAL COURSE IN THE GENERAL ASSEMBLY'S COLLEGE, BELFAST; FIRST PRIZEMAN IN HEBREW IN SAME; CONVENER OF THE SABBATH OBSERVANCE COMMITTEE OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND; PRESIDENT OF ANTRIM LITERARY SOCIETY, ETC., ETC.

IT is not easy in a short paper to give a full account of the subject prescribed. The law of the country gives great liberty in the matter, in some instances amounting to license.

REV. THOMAS WEST, B. A.

The Chief Secretary for Ireland, in a recent debate in the House of Commons, said that the law did not prohibit hurling matches and kindred sports on Sunday. This gives us a clear indication of the laxity of view on the right observance of the Lord's Day.

But there is a public recognition of Sunday as a day of rest from ordinary work. Factories, shipyards for building, and other public works are closed. Workers, as a general rule, have rest. All denominations, to a large extent, attend public worship. There are not so many railway-trains employed in general traffic. Public houses are closed.

Five of our principal cities are exempt from this law, and,

after 2 o'clock, the public houses in Dublin, Belfast, Cork, Derry, and Limerick are open, resulting in much drunkenness. Besides, many small shops trade on Sunday in the leading towns. Public houses are open for what are termed *bona-fide* travelers, who as a rule travel three miles or more for the express purpose of getting intoxicating drinks.[1] This is a great scandal in many districts, and many are led away from their religious duties to practice habits of intemperance. Special excursions by railway and steamboat draw away crowds of people to otherwise quiet seaside resorts, entailing, as a consequence, much Sabbath desecration. Sunday is a favorite day, in many parts of Ireland, for political meetings and demonstrations on a large scale. The city of Armagh, on the late visit of Cardinal Vannutelli for the consecration of the cathedral, was more like a fair than a quiet Sunday. Many Protestants never darken the door of a place of worship, though in the receipt of good wages. The worldly spirit affects too many of all classes and creeds. Many are employed in railways and post-office duties, in work that is not at all necessary.

The Roman Catholics believe that, if they attend early mass, the rest of the Sunday may be spent in pleasure, in excursions, football matches, dances, and other amusements, which are frequently patronized even by the presence of priests. These gatherings for sport are frequently the scenes of disorder and drunkenness. Horse-races were introduced in some places, and to such an extent that some of the bishops had to interfere. The Roman Catholic Bishop of Kildare and Leighlin offered a prize for an essay on the "best form of amusement for Sundays at different seasons of the year." He has no sympathy with those who would ban every form of amusement on Sundays; yet he induced the Carlow Agricultural Society, on account of the disorder that had taken

[1] According to the terms of the law, a journey of three miles constitutes a person a "*bona-fide* traveler," and, consequently, entitles him to receive entertainment, including liquors, at any public house.—Editor.

place, to refuse its grounds for football matches on Sunday. The Rev. Thomas Lyle writes in *The Christian Irishman:* "The desecration of the Lord's Day, according to the Scriptures, invariably brings a curse. Ireland has gained a painful notoriety for the boldness with which the sacredness of the day of rest is invaded. Political demonstrations, excursion parties, Feis competitions, athletic sports, football matches, hockey, and golf, in many quarters, find few, if any, restrictions."

In Protestant districts the Sabbath is better observed, though in the large industrial centers many are indifferent and ungodly. There are country towns and districts where the whole day is quietly and religiously observed. These are usually centers of religous life and influence, and the recruiting ground from which our best and most enterprising young people go to the large towns, to the United States, and to the British Colonies. And these Sabbath-educated emigrants carry with them their religious principles, conveying religious life and strength to their new homes. In the places referred to, the Lord's Day is kept holy; the Bible and good books are read; the house of God is regularly attended; the Sabbath-schools are filled with children, and faithful teachers strive to win them to Christ and to implant in their minds the truth which saves, sanctifies, and comforts. Those who devote themselves to their religious duties on the Sabbath, enjoy satisfying rest for soul and body, and make the best preparation for the week's work and for the world to come. I can look back to the days of my boyhood at home, in the Sabbath-school, in the Church, with thankfulness. The calm, the peace, the religious exercises of the day, without any rigorous restraint, are still a sacred memory, a holy joy. Many could say the same. "This is the day which the Lord hath made; we will rejoice and be glad in it." There may be cases where the Sabbath has been made too much a day of gloom; but our best people will confess that it has been to them a day of joy and gladness.

Moses found great difficulty with the mixed multitude. This is also a trouble in our large centers of population, composed, it may be, not only of different nationalities, but those holding different religious views, and especially on the question of our rest-day. Some look on the Lord's Day as a day of freedom from ordinary toil, but not for religious worship. They consider themselves, and not Jesus, to be lord of the Sabbath. Evil communications corrupt good manners. Men are tempted to follow a multitude to do evil. The consequence is, not only Sunday desecration, but irreligion. To call the Sabbath a weariness, is the mark of an unspiritual mind. A revival of spiritual life in the soul, in the Church, in the world, is the best power to lift men heavenward. Sunday amusements are a poor substitute for delighting in God and in His ordinances. Some good people advocate a religion made easy, and would substitute the commandments of men and human devices for the Divine command, "Remember the Sabbath day, to keep it holy." While our Lord Jesus Christ calls us out of the bondage of sin into the liberty of new life in His service, He never calls us to lawlessness. His custom was to observe the Sabbath, attend the synagogue, and preach the Gospel. And His care to show the spirit in which the day was to be observed marks its permanence, saying, "The Son of man is Lord also of the Sabbath day."

The day reminds us that Christ who died for our sins is risen, and that His holy day is a special opportunity of publishing the Gospel to all men and nations, that they may together say,

> "All people that on earth do dwell
> Sing to the Lord with cheerful voice;"

that their experience may be that of the beloved apostle, "I was in the Spirit on the Lord's Day."

Thomas Nash

SUNDAY REST IN ITALY.

REV. A. W. LEONARD,
METHODIST EPISCOPAL CHURCH, PIQUA, OHIO.

ANY person who has traveled through or lived in Roman Catholic countries is well aware of the fact that in those countries the masses of the people regard Sunday as a holiday rather than as a holy day.

This is true of Italy in general, and of Rome in particular, even at the present time. Sunday is the play-day of all the week for the people. On that day large numbers assemble in the parks and play-grounds in quest of amusement. Hurling, fencing, football, fox-hunting, horse and bicycle racing, are chief among the amusements, and of recent years tennis and golf have become quite popular among certain classes of people.

REV. ADNA WRIGHT LEONARD.

While these outdoor sports do not, and never will, occupy the same position in Italy that they do in America, yet there is a growing sentiment in their favor, and those who are devoted to them usually reserve Sunday for that purpose. A very popular national game is the one known as *Pallone*,[1] which always attracts vast concourses of people. The game originated in Tuscany, and is played with a hard leather ball, weighing about twelve ounces, and is fifteen inches in diameter. On this, as upon all other games of whatever kind or description, there is much gam-

[1] A game resembling tennis, the player's arm being used as bat or mallet, and is protected from wrist to elbow with a leather gauntlet.—Editor.

bling. Game and gambling are synonymous terms to the Italian, for not even in thought can he separate these two.

The gambling evil is one of the greatest, if not the greatest sin of the Italian people. The passion is almost universal, and since the State encourages gambling, all efforts to check the evil are rendered almost futile.

The seventeen hundred lottery offices scattered throughout the country turn into the treasury of the Italian Government $5,000,000 annually. The numbers are drawn publicly on Saturday afternoon in Rome, telegraphed to the other lottery centers, which are seven in number, and on Sunday morning the lucky numbers are known all over Italy.

Thus thousands upon thousands of people begin the Lord's Day with bitter disappointment, which many strive to drown in dissipation of one kind or another, while the fortunate ones, intoxicated with their success, spend the day in revelry.

Public houses, theaters, and wine-gardens do the largest business of the week on Sunday afternoon and evening. All such places are thronged on that day after 2 P. M. until midnight and beyond.

The theater in Italy is low and immoral, and can not, in any sense of the word, be considered an educational influence. It is purely an amusement, patronized more largely on Sunday than on any other day of the week.

Thus we may see that the Sabbath in Italy has become secularized. It is only just to hold the Roman Catholic Church largely responsible for such a condition of affairs. There can be no doubt that the emphasis which that Church has placed on the five hundred saints' days, general and local, has had much to do with lowering the Bible standard in the popular mind for the sacred observance of the Lord's Day.

As long as the Church of Rome insists on the observance of saints' days, and does not insist on the observance of Sunday as a day of rest and worship, just so long will the great masses of the people in Roman Catholic countries have little regard for the sacredness of the Sabbath.

If saints' days must be kept, it is only natural that many shopkeepers and laboring people should think it necessary to work on Sunday; for it is difficult for them to observe that day strictly for rest and worship, when so much of their time is broken into during the week by Church festivals.

Realizing the importance of having one day for rest, Societies of shopkeepers and working people were organized in many of the chief cities of Italy for the purpose of agitating the observance of Sunday as a day of rest, and also all festivals ordained by the State. Prominent business men, employers of labor, and shopkeepers were canvassed, and the signatures were obtained of all who favored the "Sunday Rest Movement" and were willing to accept the Societies' proposals.

Notices were placed in many of the leading business-houses of Italy which read as follows: "The public are hereby notified that on next Sunday this store will be closed, and on every Sunday thereafter, and on national holidays." In order to make the proposals of the Societies effective, vigilance committees were appointed, whose duty it was to see to it that those who signed their names in favor of the "Sunday Rest Movement" remained true to the agreement.

This was not strictly legal in Italy, and, through recognized clerical influence, the law was enforced and the vigilance committees were compelled to refrain. Then was organized the "Sunday Rest Association," which was compelled to adopt other methods for bringing about the same ends. On the shutters of those shops which were the first to close on Sunday, notices in English, French, German, and Italian were posted, requesting the general public, in view of what the "Sunday Rest Association" was endeavoring to accomplish, to refrain from patronizing the shops that remained open on that day.

The interest manifested in this movement became so great that the printers and newspaper men took up the matter, and created considerable public sentiment in favor of complete

rest on Sunday. Much prestige was given to this whole movement about two years ago, when the "Book Federation" passed a resolution favoring Sunday as a day of rest for all who are engaged in the publication of newspapers. The movement has not stopped here, for it has found its way even to the Government. The officials and employees in the post and telegraph departments, who were compelled to work during the entire Sabbath, began to agitate the question. This brought the matter to the attention of the Government, with the result that on the 24th of April, 1902, it accepted a proposal to take into consideration the desirability of passing a law compelling all places of business, public and private, to close on Sunday. This action met with the unqualified approval of the people throughout the entire country. Meetings were then held in many of the more important centers, urging the Government to pass a "Sunday-closing Law" at the earliest possible moment. The following resolutions, adopted by the Assembly of Venice, were translated by the Rev. Alex. Robertson, of that city, and are a fair sample of the high moral tone of many of those meetings, and of the spirit of earnestness that characterized them:

"This Assembly, convinced of the inalienable rights of society, in harmony with its continued progress, to protect the physical and intellectual health of its members, to cultivate the love of family, and to raise the civic, moral, and religious tone of the people; convinced, moreover, that nothing is better fitted to secure these lofty ends than the complete observance of the Sabbath; convinced, further, that the recent action of Parliament, in accepting a proposal to sanction this observance by a law of the State, will materially further these ends,—hereby records its vote in favor of a law which shall compel all business to be suspended throughout the land, so that no man may be able to gain an advantage over his neighbor; and it hereby prays Parliament at the earliest moment to make the proposal now before it the law of the State."

While Parliament has not taken any definite action regard-

ing a "Sunday-closing Law," the movement continues to be agitated in the "Sunday Rest Associations," and in some of the daily papers.

In many of the larger cities, business-houses and the more important shops are closed from Saturday night until Monday morning. Others are open for only half the day. Labor organizations are insisting upon the observance of Sunday as a day of rest. It will not be surprising if, within the next decade, the purpose of the "Sunday Rest Movement" in Italy will become an acomplished fact.

May God hasten that day!

A. W. Leonard.

For two years Pastor of the Methodist Episcopal Church, Rome, Italy.

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SUNDAY REST IN ITALY.

REV. CHARLES ANTHONY ZANINI, FLORENCE, ITALY.

PREVIOUS to Italian national unity, the observance of the Lord's Day was almost entirely confined to the ecclesiastical services of the day. Otherwise it was openly and privately profaned by dissipation and excesses. The political struggle which culminated in the union, instead of improving things, only made them worse. Temporal interests rose superior to the spiritual and eternal, and selfish passion to thoughtful consideration; and the one force, the Roman Catholic hierarchy, which might have greatly helped to counteract this downward tendency, had, by its opposition to Italian unity, rendered itself so unpopular that any influence which it might still have only reacted against the cause of Sunday rest. This

was a great mistake on the part of the dominant Church of Italy; and, because of it, religion and the Sabbath both suffered. Infidelity and irreligion became more popular, the social and personal character of the people was lowered, and the Sabbath more commonly degraded.

This general degeneration would doubtless have been much greater but for the influence of the great revival which, springing up in the Piedmont valleys in 1819, afterwards spread in wave after wave over Switzerland, Turin, Genoa, Florence, Naples, etc.—its influence remaining in Italy even unto the present time.

REV. CARLO ANTONIO ZANINI.

Another great movement has come to us in Italy from Switzerland. It is the Sunday Rest Movement, aided and inspired by the Committee in Geneva, of which M. Deluz is the indefatigable secretary. Many of our own prominent people have responded to the appeal of the movement, and are wielding their influence for Sunday rest in Italy. Notable among these are Alexander Lombard, the banker; M. Cheysson, of the Roman Catholic Church; Rev. Francesco Sciarelli, of the Wesleyan Methodist Church, etc. Roman Catholic archbishops, bishops, and priests, and even political leaders, have been induced to lend their influence to the movement because of its importance to the working classes. The writer of this has counted it a privilege to do all that he has been able, in public speaking and distributing literature supplied by the Committee in Geneva, in defense of the quiet and rest of the Sabbath.

A lay movement for the securing of Sunday rest was

organized some time ago; but popular indifference allowed it to die. Good women, however, kept up the fight, continuing to solicit the closing of stores and shutting down of public works on Sunday, and they have had the sympathy of the public behind them. Even prominent Jews have come out strongly in their support. One of them, Attorney-at-law Monigliano, of Leghorn, created a great stir by a brilliant speech in favor of Sunday rest at a labor demonstration.

Finally, to bring the matter to a head, and to commit the Government, Hon. Mr. Cabrini recently introduced a measure in the Chamber of Deputies in favor of Sunday rest for certain classes of workmen. After due discussion, the bill was carried by large majorities in the open voting, and miscarried by an even larger majority in the secret vote on the measure as a whole. This curious procedure has caused a profound and painful popular feeling.

But the cause is not lost. Provincial and Communal Councils have expressed themselves as strongly in its favor, and M. Cabrini announces that, after the necessary legal interval, he will reintroduce his measure, only that it will be more comprehensive in its scope. It is to be hoped that public opinion will then be more in sympathy with it, as legislation, to be successful, must have the moral sentiment of the community behind it. In such a matter as the preservation of the Sabbath, the best sentiment is that which is supported by conscience; but we are not to neglect the influence of hygienic, economic, and political considerations in creating a healthy sentiment.

The greatest influence antagonistic to the Sabbath in Italy, at the present time, is the craze for sensuous gratification. This takes on many forms: the greed for gold; the passion for display; the insatiable rush after amusement and sport, not to speak of even viler things. It has even invaded the house of God, and many seem to have turned religion into an esthetic entertainment, or a form of sensuous enjoyment.

There are many friends of the Sabbath in Italy; and we

have many friends outside of Italy who are aiding us in the battle for Sunday rest. It is our earnest hope and prayer that the great Congress of Sunday Rest in St. Louis will create a new impulse in favor of the Lord's Day and its proper observance, and that we in far-distant Italy will feel that influence and be greatly helped by it; that many of our prominent and influential people will be led to see that they should co-operate with us in seeking to secure for the people of Italy that the Sabbath shall be devoted to rest and worship.

Carlo Antonio Zanini

* * *

SUNDAY REST IN NORWAY.

REV. A. F. W. J. PRYTZ,

RECTOR OF GLOPPEN, NORWAY.

FROM olden times there has been, in Norway, a deep-seated respect for Sunday, and for other sacred days as well. This can be seen in the fact that there is very little secular work done on Sunday throughout the country. In the rural sections, nothing but the most necessary work is done on Sunday. In the towns and cities, which are neither very large nor very numerous in Norway, conditions are not quite as good; although there is usually not much Sunday work done, and what is done shuns the public eye.

As to the *keeping holy* of Sunday, that naturally depends upon the spiritual state of the people in the district in question. In the southern and western parts of Norway the attendance at Divine service and religious meetings is very great in the towns as well as in the country. But it is not so good in the north; and it is still less so in the east of Norway.

The *laws* for Sunday, and other sacred days, are rather antiquated; and the Storthing[1] has, on that account, authorized the Government to introduce a bill which will contain a complete code of laws relating to the proper regulation of Sunday.

There are two Associations for the promotion of the better observance of Sunday in Norway, and both are doing good service to the cause. One is in Christiania, and the other in Bergen. The latter was organized in 1879. These associations seek to promote the ends sought in the following ways:

REV. A. F. W. J. PRYTZ.

(*a*) By using the press to expose violations of the law or practices that are inimical to the public welfare; and to enlist the sympathy and support of the public in their work and its objects.

(*b*) By circulating popular pamphlets bearing on the necessity and advantages of Sunday to the State, the family, and the civil community.

(*c*) By petitions and memorials to the authorities; and appeals or remonstrances to employers and the working classes.

(*d*) By lectures, addresses, and discussions on the advantages and necessity of Sunday being observed as a day of rest and for worship.

The *special hindrances* in the way of Sunday being ob-

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[1] The Norwegian Parliament, consisting of two houses, the Upper or Lagthing and the Lower or Odelsthing. The Storthing meets annually, but its members are elected for three years. After election, they choose one-fourth of their members to constitute the Upper House; the remaining three-fourths constitute the Lower Chamber.—Editor.

served for rest and worship spring partly out of some features of our advancing civilization, and partly from certain features of our country. For example, the steamers plying along the far-stretching coasts of Norway are mail steamers, and are under the necessity of interfering somewhat with Sunday rest at different ports on their route. These seaport interferences necessarily involve the inland post-offices more or less, so that the injurious influence is being widely felt.

Another serious hindrance comes from the large tourist-traffic of Norway. Those parts of the country most frequently visited are the greatest sufferers.

Although the situation as regards Sunday rest, and the religious observance of Sunday generally, must be said to be good in Norway, it is most desirable and necessary that the Associations which aim to promote the right observance of Sunday shall maintain great vigilance, watching especially those developments from without or within which threaten the quiet and rest of the day.

Prytz.

* * *

SUNDAY REST IN RUSSIA.

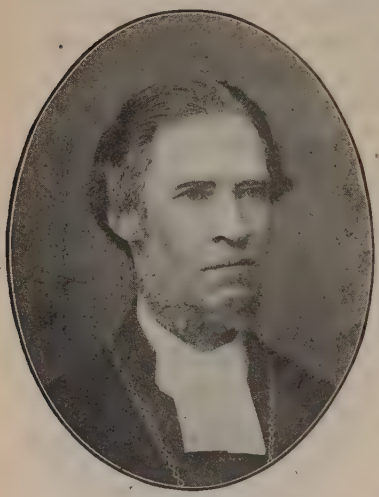
REV. ALEX. FEHRMANN,

GENERAL SUPERINTENDENT MOSCOW CONSISTORY.

THE laws of Russia bearing on Sunday rest are comprehensive and salutary. They secure that Sunday shall be dedicated to rest from ordinary week-day labor and to devotion. No voluntary or compulsory work is allowed by law. The exceptions are when, by the stopping of work, property would

be damaged, or the Government sustain loss, or communication be interrupted. It also provides that the local police shall see to the enforcement of the law.

The law on the statute-book is very well, but unfortunately it is neither observed nor enforced as it ought to be.



REV. ALEXANDER FEHRMANN.

The Government offices and schools are all closed; but the imperial post-offices at St. Petersburg and Moscow are open on Sunday from 8 A. M. to 12 noon.[1] It is only on Easter Sunday and the 25th of December that all operations in connection with the post-office are stopped. Shorter hours of service, from 8 to 10 A. M., are appointed for the 1st of January, the 25th of March, Friday and Saturday of Holy Week, Easter Monday, and on the days that bear the names of the Emperor or Empress; and, besides Sundays, the hours of postal service on the eleven holidays of Russia are from 8 to 12 A. M. In all these arrangements the time of public worship is not considered, the intention being to not interfere with the freedom of the common people on Sunday. While the post-offices are open, there is not nearly so much done in them on Sunday, and a large number of the employees might be given their Sunday rest without impairing the efficiency of the service.

In the manufacturing establishments, especially where spinning, weaving, and dyeing are being carried on by steam, there is no work done on Sundays or holidays except in extraordinary cases. But repairs and cleaning are generally

[1] They are open on week-days from 8 A. M. to 4 P. M.

done on Sundays and holidays. Foundries and brickyards keep their fires going on Sunday as on other days. In the smaller business-houses, there is a tendency in most cases to deprive employees and apprentices of their Sunday rest at the will of the employer. This is specially the case in bakeries and clothing and shoe establishments.

The public institutions of commerce have no Sunday rest. Sunday in them is usually the hardest labor-day of the week. Railroads run more local trains on Sunday than on week-days. Railroad offices are closed on Sunday, but the freight stations are open from 9 A. M. to 12 noon to receive and deliver goods.

Conductors and coachmen are better off. They have every fourth day free, getting seven days out of twenty-five for themselves. One of these days is a Sunday. Restaurants, cafes, pleasure resorts, theaters, and all that class of industries, allow their employees few rest-days and certainly very few Sundays for rest.

There has been considerable agitation in favor of Sunday rest. This was started by an article which appeared in a Church paper in 1876, containing a description of the Sunday Rest Congress at Geneva, September 16, 1876. Both employers and employees complained to the municipal authorities at St. Petersburg and Moscow, demanding the enforcement of law in closing stores and workshops on Sunday. The requests were granted, and ordinances in the desired direction with appropriate penalties, were passed.

But those whose Sunday work was thus interfered with contested the right of the municipal authorities to pass such ordinances or assess fines for their violation. This explains why an imperial order was issued last summer, not aiming to repeal the law of the Empire, but interpreting it so as to allow voluntary labor on Sunday. This imperial order virtually nullified the law, as persons in a dependent position would not dare to refuse to work on Sunday, lest by so doing they should endanger their positions. On the contrary,

they would work when required, and claim that they did so voluntarily.

The greatest obstacle to a general observance of Sunday rest is the large number of holidays in Russia—somewhere about forty in each year. However, few of these are regarded in business, and this neglect is in favor of an increase of interest in Sunday rest.

The closing of business-houses at St. Petersburg and Moscow gives character to Sunday; otherwise the appearance of Sunday would differ very little from that of any other day. Quite commonly, men are seen paving the street or working on buildings on Sunday, and there is no suggestion of the public being offended at the sight.

We are hopeful, however, that the progress of education will prepare the way for Sunday rest in Russia as well as in other lands. And we hope that the International Congress for Sunday Rest in St. Louis will have an influence on public opinion even in our country, calling attention to the great value of Sunday rest in its hygienic, ethical, social, and religious relations.

Alexander Fehrmann,

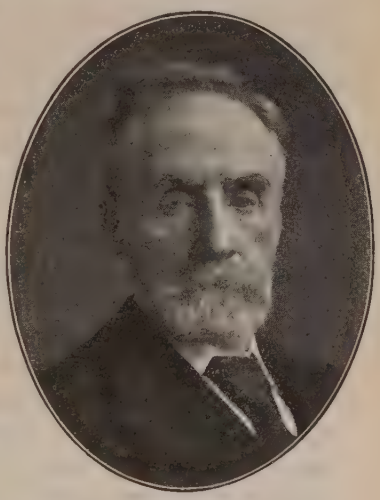
SUNDAY REST IN SCOTLAND.

PETER BROWN BRYCE, ESQ.,

HONORARY SECRETARY OF THE GLASGOW SABBATH-SCHOOL UNION, AND CONVENER OF ITS SABBATH OBSERVANCE COMMITTEE.

"THE Sunday Rest of Scotland To-day" is the topic suggested, by which I assume is implied the extent to which the work of Scotland is arrested or kept in suspense on the Sabbath day. I can only speak within the limitations of my own observation.

Without the slightest tinge of pessimism, I can say that the Scottish Sabbath to-day is far from being what it was within the memory of living men. In the interval the world has moved, and Scotland, notwithstanding its conservative instincts, has somehow got hitched on to the hurry. But for the existence and influence of the Sabbath, with all its beneficent helpfulness for toiling humanity, bad as things are, the situation would be intensely aggravated. The spirit of the age, as evidenced in the keen competition in every process of manufacture and distribution, tempts the unscrupulous to disregard the claims of the Sabbath as a Divine institution of universal and perpetual obligation. So much of the commerce of the country has got under the control of large trusts, which are governed by gain, that the Christian conscience of the business community, where not entirely crushed, is at least under severe strain. In the days of our fathers, employers and employees were known to each other, and their social relationships and mutual moral obligations were respected, while a genial atmosphere obtained which was healthy and helpful in developing all that was best in the Scotch character; but the artificial order of things, which now obtains, is in every sense repressive and a standing menace to the true rest of the Christian Sabbath. Some may regard the matter in reference as simply incident to the development of commerce and the progress of peoples; but analyze it as you may, in the last resort, it spells out selfishness, and the survival of the fittest drives the weaker to the wall and leaves him there, while the spirit of Sabbath rest



PETER BROWN BRYCE.

inspires and permeates society with the true Christian ethic which should dominate life, of "doing as you would be done by."

Legislation in Scotland has done much for the Sabbath, specially in the way of repressing and keeping under restraint that indulgence in strong drink which, perhaps, more than anything else, besmirches our national character; and yet, after fifty years of the Forbes McKenzie Act, so much on the same line remains to be done; but gratefully we record the fact that on the Sabbath day no legal facilities exist for its indulgence. When we remember how, in comparatively recent years, under the *bona-fide* traveler's provision,[1] in little country villages contiguous to great centers, all over the country, Sunday was rendered hideous by the revelry of Bacchanalian victims, surely we should be grateful that, in the administration of our licensing laws, county magistrates have most effectively suppressed that nuisance by reducing hotel licenses to six days a week. More recently still, noble efforts have been made, if not to terminate, at least to regulate by a system of registration, workingmen's clubs, which, whatever their ostensible purpose, simply seek to circumvent legitimate legislation, and minister to moral degradation and social misery over the land. Those responsible for the existence of these clubs are neither friendly to the Sabbath nor seeking the good of their fellows. We are greatly indebted to the help of some good men, in all our Churches, for the public sentiment which has been generated on this aspect of the drink question. The liquor-traffic has done, and is still doing, much to deprive humanity of the God-given rest of the Sabbath. But *no-rest-and-be-thankful* spirit should possess or characterize Christian men in their determination to redeem the Sabbath and revolutionize society. Our legislators and

[1] The law provided that persons who had traveled three miles or more should be recognized as *bona-fide* travelers, and therefore entitled to "refreshment" at any inn or hotel. We remember a tavern, half-way between Glasgow and Paisley, known as "The Half-way House," which drove a thriving trade under this clause of the Act.—Editor.

law administrators require all the active help and moral support of good and law-abiding men, that it may become more easy to do right, and difficult to do wrong, even on the Sabbath day.

Another thing which vastly intensifies the difficulty of our Sabbath situation is the extent to which aliens of an undesirable character are dumped down on our hospitable shores, and find their way, with all their native habits, into the social life of our country. Even immigrants from England and Ireland lend their more effective influence as our kin to break down the sanctity and rest of the Scottish Sabbath.

We have a few Scotch communities which have not yet been invaded by these disturbing elements, and where the best traditions of the "men of the Covenant" are prominently manifest. The Sabbath day, in these districts, has an old-world character about it, which somewhat redeems its original designs, and fills every patriotic spirit with regret that the same conditions are not more fully realized over broad Scotland. For the extent to which the true rest of the Sabbath does obtain in Scotland to-day, we thank God, and discover good reason why it should and might be more extensively enjoyed.

The Sabbath never will be to us what the Sabbath was designed to be, if we confine its recurrence to mere rest or abstention from daily toil. Clearly our physical condition demands *that* at least; and the development of our *social* character is equally clamant for the hebdomadal rest; but Sabbath rest contemplates our necessities as *moral* and *religious* beings, which, when fully met, absorb and fulfill the physical and social functions of life. This being so, it is of first importance, in reclaiming, preserving, and observing the Sabbath day, that we base our purpose and proceedings accurately.

The *first* responsibility for this rests on the pulpit. Now, it may seem a very doubtful thing for a layman to question

or impeach the teaching of our Scottish pulpit; but I am profoundly convinced that, at least in certain quarters, great harm has been done to the religious life of Scotland by the preaching and teaching of clergymen high in the Church's honor roll. God as the Father of humanity has been so preached as to overshadow Him as Sovereign of the world. God has promulgated laws for the government of His creatures; and one of these is the Sabbath law. Can they—can it be ignored or modified by man with impunity?

The need for rousing all men to the conception of the Sabbath as the Lord's Day, and the precursor of our heavenly rest, was never greater than now. We are assailed on every hand with the argument that the Sabbath is an effete Jewish institution, of no present-day interest or value. Even ministers of the Gospel are sometimes found giving the influence of their names to such mistaken notions.

One of the most efficient agents in destroying the rest and secularizing the character of our Sabbath is the *Sunday tramway*.[2] Within the last thirty years tramway traffic has greatly developed in Scotland. Originally the tramways were leased to public companies. For the first seven years,[3] they gave us supply on six days of the week. They then, in deference to some influential suburbanites, backed by the strong influence of some prominent clergymen, began a Sunday service, ostensibly to bring these same gentry to their Churches. By and by, such was the great development of their Sabbath traffic that an influential deputation was sent from a public meeting of citizens to remonstrate with the city fathers in the Town Council. They professed to be very sorry, as they were quite helpless, the lessees being quite within their rights; while at the same time they kindly told us, in effect, that were the tramways in the hands of the Corporation, they could have done something to concede our desire. This resulted

[2] Anglice for street-car.

[3] I speak of Glasgow, which has about one-fifth of the entire population of Scotland.

in a crusade which virtually ran the tramway company off the streets, and in the Corporation working the system itself.

Ten years ago this change was effected; and in the interval matters have gone from bad to worse, till now the situation is extremely aggravated. Our Churches, or rather many of our ministers, are crying out now that the cars are running people away from worship, and transforming our Sabbath into very much of a holiday with large numbers of our people. The relationship of cause and effect is largely seen in present circumstances. Had our pulpit been united and earnest in opposing Sunday tramways, it would not have been possible for any company or political combination to have withstood its mighty influence, and the Sabbath would not have been degraded or the people estranged from the Church—at least, to so great an extent.

When the Corporation took over the cars, it was on the slender majority of one, in a vote of 63, that they resolved to give the modified service on Sunday. Their interpretation of that motion took practical form in this shape: A route which had been open for some time, say from A to B, was extended to C (a country town in the vicinity). Its opening was announced in this way: On week-days *every alternate car* would turn at B, but on *Sundays every car* would run on to C. On another extension route, which I travel every Sabbath on my way to worship,[4] I found the car service far in excess of any seeming necessity. On one Sabbath morning, within the space of twenty minutes, no fewer than six cars passed me, with not a soul on one of them save the driver and conductor. As a citizen, and on the ground of the needless prodigal expense,[5] I remonstrated, to no purpose, with the Corporation.

Scotchmen have the reputation of being instinctively patriotic. What a field for their highest aspirations in the interests

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[4] Mr. Bryce has never used a Sunday street-car or train.—Editor.

[5] The Glasgow tramways are owned by the Corporation.

of our native land, which, after all and first of all, are indissolubly bound up in our Sabbath institution, an institution which furnishes true rest for the Christian of an abiding and soul-satisfying character, a very prelude of the rest which remaineth!

Peter B Bryce

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SUNDAY REST IN SCOTLAND AND THE WORK OF THE SCOTTISH SABBATH PROTECTIVE ASSOCIATION.

ROBERT MACKINTOSH, ESQ., SECRETARY.

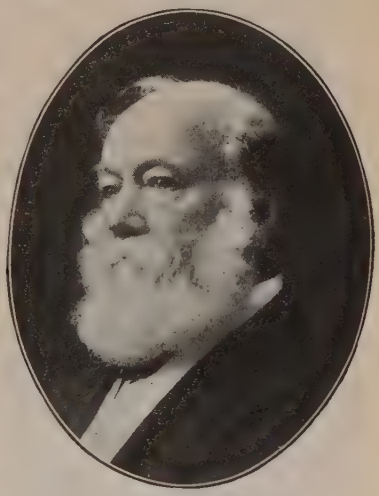
AT the close of the year 1847, with a view to counteract a prevalent opinion, industriously circulated by the advocates of Sunday railway-trains, that the working classes were either in favor of or indifferent to them, and to test the truth of the statement by an appeal to the working classes themselves, John Henderson, Esq., of Park, announced his intention of giving three prizes of £20, £15, and £10, respectively, for the three best essays in the order of merit, written by workingmen, on "The Temporal Advantages of the Weekly Sabbath." The movement attracted the attention of Her Majesty, Queen Victoria, and His Royal Highness, Prince Albert, and they became its patrons. The Prince Consort also contributed five prizes; the Duke of Argyle and others also gave prizes; and a hundred prizes were contributed by the British public.

In the short space of three months, 1,045 essays were written by workingmen, of whom more than seventy belonged to Glasgow.

The adjudicators awarded the first prize to John A. Quinton, journeyman printer, Ipswich; the second to John

Younger, shoemaker, St. Boswell's Green; and the third to David Farquhar, machinist, Dundee.

The Glasgow essayists met together[1] and organized themselves into The Scottish Sabbath Protective Association, having for their object the defense of the weekly Sabbath against all encroachments of unnecessary labor. For the attainment of this object they sought to avail themselves of every means sanctioned by Christian principle, especially by lectures, sermons, or addresses, and by the circulation of tracts, pamphlets, and other literature on the subject.



ROBERT MACKINTOSH.

As to Sunday rest in Scotland, I am sorry to confess that the picture is far from encouraging or to the credit of the Scottish people. The situation can only be viewed with regret and alarm because of the general tendency of thought and conduct in opposition to the Christian use of the Lord's Day, which is manifested in the insatiable pursuit of recreations and amusements on that day. And this is unjustifiable as the Saturday half-holiday is nearly universally observed.

There are many different ways in which the sanctity of the Lord's Day has been encroached upon; such as Sunday trading in shops, Sunday trains and excursions, Sunday steamers, Sunday motoring, Sunday electric tram-cars, Sunday cycling, Sunday golfing, etc.; but no development has done more to diminish religious respect for the Sabbath than the running of tram-cars on that day. Unfortunately, people

[1] In 1849.

are only too ready to get used to almost anything, no matter how wrong. Custom and habit familiarize them with it, and "familiarity breeds contempt." People forget to be shocked at violations of God's holy day, because they are common, every-day affairs. There is, therefore, all the greater need for the fidelity and watchful care of the Scottish Sabbath Protective Association. The public must be kept informed and alert. Only by constant vigilance can safety be assured.

No country in the world owes more to the Lord's Day than Scotland, and in none was the Sabbath as an institution more indebted to the Reformation; but for the greater part of three centuries it has encountered strong opposition from without. A Scotchman, James VI, from being a boastful admirer of Presbytery, became its avowed and bitter foe; and after his accession to the throne of England, availed himself of his increased power to attempt the subversion of the religious polity and rites, including the Sabbath, of his native land. Charles I was equally disposed, though less able, to carry on the nefarious work. But notwithstanding all opposition, the Lord has long intrusted to Scotland a very high place and privilege in connection with the Sabbath. I look upon Scotland as the citadel of the Sabbath, so to speak; and if Scotland should yield to the demands of its enemies, and give the sacred rest-day up, it would be a calamity for England herself. The Sabbath has not only been the glory of Scotland, but her strength and safety. Because of her Sabbath, Scotland has been honored among the nations. In honoring it, she has brought honor to herself. And it is doubtful if there is any one thing that would so degrade and dishonor Scotland in the eyes of the world, as for her to forget her glorious history, and allow the Scottish Sabbath to be trampled in the mire of Godless pleasure and gain.

Robert Mackintosh

SUNDAY REST IN SWEDEN.

REV. JOHN EM. HILLBERG,

PASTOR OF IMMANUEL SWEDISH METHODIST EPISCOPAL CHURCH, BROOKLYN, NEW YORK.

IT is a Saturday evening in the heart of Sweden. The enchanting twilight of the Swedish midsummer night gives a peculiarly peaceful color to the beautiful pastoral scene. From woods and pastures the herds return, and from field and meadow the laborers are home-coming. Another week of work is over, and happy conversation, songs, and laughter are heard along the roadside. Suddenly peals break forth from the great bells in the old parish church. The old church warden is tolling out the weekly reminder of an approaching Sabbath, and the harmonious and solemn sounds that travel far and wide, even to the most distant cottage in the great country parish, are reverently greeted by uncovered heads facing toward the church.

REV. JOHN EM. HILLBERG, A. M.

Next morning we hear them again, when the warden announces that it is time to begin the pilgrimage to the temple. In good season the necessary chores have been done, and many a farmhouse has presented the patriarchal scene of the father surrounded by his family and his servants, holding family worship. And now, on the church road and its tributaries, the numerous pathways, or in long "church-boats" crossing the lake, are seen men and women and children, many in their gay national costumes, all in their best "Sunday-

go-to-meeting clothes." There is a kind greeting for everybody, even for the perfect stranger, and a reverent bow for the baron and the pastor; the atmosphere seems charged with "good will toward men." Awaiting the time for service, the men stand in groups and quietly talk, while many a mother with her children is seen in the shaded walks of the old churchyard, decorating with fresh flowers the last resting-place of some loved one. The somewhat long and ritualistic service begins and ends; the worshipers return to their homes, partake of their meals, and spend their afternoon resting, reading, and visiting friends and neighbors.

Such was, in brief, the composite picture of Sunday rest among the hardy children of the old vikings during the last century. But, sad to say, conditions have changed in a considerable degree during later years. While you may yet find localities where this picture is true, the national Sunday is certainly different.

Were I to paint a picture of a characteristic Sunday in Sweden as conditions are to-day, one could easily trace the influence upon the national life of that spirit which gave to Middle Europe the "Continental Sunday." After personal travels, reports from many returning friends, and special correspondence with leading clergymen in Sweden, I am prepared to say that to-day Sabbath desecration is a rapidly growing and greatly threatening form of national evil.

The law forbids all kinds of work that is not strictly emergency work from 6 A. M. until 9 P. M. on every Sunday and legal holiday, and all stores must be closed. As permitted exceptions to this last rule stand barber-shops, photographic studios, fruit and delicatessen stores. These may be open between the services in the State Church; likewise may the saloon, providing that meals are served with the drinks. It is furthermore stipulated that all crimes committed on a Sabbath will be considered as specially offensive.

This is, in a nutshell, practically all that the law of Sweden has to say upon this most vital subject of Sunday

rest; and the modern spirit of liberalism, commercialism, and pleasure-seeking is doing its best to take advantage of its silence upon many questions. Yes, the loopholes are also being "worked;" and, more yet, the plain and undisputed parts are oftentimes openly violated, without hindrance or punishment. "Graft" may perhaps play its part here; and where there is no accuser, there is no law. And so we find that the word "emergency-work" has now received a very liberal definition. And what can be expected from individuals or corporations, when even the Government itself prosecutes unnecessary work, such as delivering mail on Sunday morning, and holding certain parish elections on the Lord's Day? In the city the tobacco-stores, and sometimes other shops, have unblushingly joined the ranks of those open by permission, and on the Sunday before Christmas, every year, all stores, in the capital at least, are wide open and do a rushing business. In the harbor, one frequently sees the freight steamer receive cargo on the Lord's Day. On many country estates the barons consider a bright and warm summer Sunday as a token from God that now is the time for "bringing in the sheaves;" and the poor tenant can be seen here and there tilling his corner. He says it is "emergency," for he paid his rental by working for the estate owner almost every day during the week.

But greed is not the greatest enemy to the Christian Sunday in Sweden. It is the spirit of pleasure-seeking that to-day is threatening its very life. Sports of all kinds, and of national as well as local interest, are introduced; dancing halls, theaters, and other "amusement places" are running wide open in some parts of the country; Sunday excursions by rail and boat are now immensely popular. The dangerous influence of this spirit will be yet more apparent when one considers the fact that it carries on its destructive work under the name of philanthropy, patriotism, and even religion. Temperance societies and charitable organizations hold bazaars, entertainments, dances, and great excursions on God's Day. Gun clubs

and kindred semi-military organizations, calling themselves defenders of the country, hold shooting matches, with the additional dance and beer-drinking, on Sunday.

It is known that the State Church sanctions this movement that has grown up like a large mushroom in a night; and whenever a man raises his voice publicly against any of these sins, he is ridiculed as a traitor to his country and an enemy to reform and philanthropy. And what can you expect from the people in general when even the members of the Free Churches, the Churches that stand for a truer conception and practice of spiritual life, take such liberties as to keep stores open on Sunday morning, to hold Sunday concerts in their churches and charge admission, and to arrange "mission excursions" on the Sabbath? How can such people preach against Sabbath desecration? How can they warn the many that on Sunday "worship God in nature" with a gun and a fishing-rod?

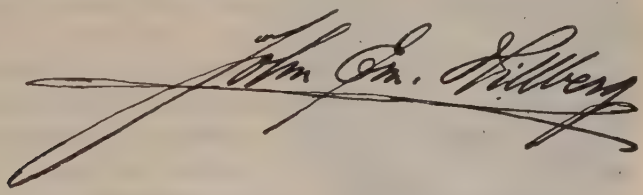
Nevertheless, it should be said to the credit of these Free Churches that it is among them that we to-day find most of the ardent and fearless supporters of the restoration of the Christian Sabbath. While the Rikstag,[1] the police, and the press are almost ignoring the situation, the pulpits are beginning to wake up. It is a significant fact that the first general Congress of all Free Churches in Sweden, held in Stockholm in February, 1905, gave great attention to this subject, dwelling specially upon two aspects thereof; namely, to elevate the educational and moral tone of the people in regard to the Sabbath, and to appeal to the authorities for law and law enforcement.

It would be very interesting and instructive to study the causes that have led to this desecration of the Lord's own day. Such a study would reveal certain evils peculiar to a country that has a formalistic State Church, and a strong ultra-socialistic movement that opposes all kinds of Church work.

[1] The Swedish Parliament.—Editor.

Space does not permit this, however; nor can we here dwell upon the sufferings that have befallen this country as a result of the breaking of this Divine law. It is to be hoped, indeed, that this new movement, with the whole strength of the united Free Churches, may succeed to stem the tide and rescue the Sabbath.

Ordained by God, this day brings in its bosom great physical, intellectual, moral, and spiritual blessings to every nation that keeps it holy. The sturdy children of the Norsemen will again enjoy the fullness of all these blessings; for they will return to a true conception and a right keeping of God's holy day. May the Lord hasten that time!



THE SABBATH OF THE FUTURE.

JAMES I. VANCE, D. D.,

MINISTER OF THE NORTH REFORMED CHURCH, NEWARK, N. J.; AUTHOR OF "RISE OF A SOUL," "ROYAL MANHOOD," "A YOUNG MAN'S MAKE-UP," "YOUNG MAN FOUR-SQUARE," "COLLEGE OF APOSTLES," ETC.

IS THE Sabbath doomed? When one sees what is doing on the Sabbath, listens to what is saying, reads what is published, and confronts the ceaseless and unabashed demands for laxer Sabbath observance, he begins to wonder whether the future is to have a Sabbath. No institution is under such hot and continuous fire. The opposition is not only on the part of the avowedly irreligious, but sometimes from the pulpit and those who are regarded as the teachers of religion.

The laxer Sabbath is the demand not merely of insolent and encroaching commerce, and of defiant and heedless pleasure-seeking, but frequently of those who are popularly regarded as the Sabbath's official sponsors.

There are those who say that Sabbath observance is a matter with which the State should have no concern. The State must know no difference between it and any other day. For the State to recognize the Sabbath is for the State to become sectarian; and so there must be no barriers against trade and secularism. On the other hand, there are those who insist that the Sabbath is in no sense a religious institution, but merely a day for social uses. It is claimed that Moses meant it primarily as a day of pleasure, and that its religious features are an abuse of the original. Such is the recent assertion of a distinguished Jewish rabbi. On the one hand, we are told that the Sabbath is too religious for the State to defend; on the other, too non-religious for the Church to espouse. Between the devil and the deep sea of such a predicament, what is to become of the Sabbath?

JAMES I. VANCE, D. D.

There are those who go further, and insist that Christ abolished Sabbath obligation when He said: "The Sabbath was made for man, and not man for the Sabbath." That is, it is to be used as a man pleases—for rest, for work, for worship, for pleasure, for travel, for sport. The individual elects, and neither God nor society is to be consulted.

It remains for a well-known Universalist-Unitarian preacher to go the full length in antagonism to the Christian

Sabbath. He has discovered that it is not a Christian institution at all, but a pagan graft. Christianity filched it from the worship of Saturn. Truly this is a wonderful discovery; and one need not be surprised to hear next that the commandments against theft, murder, and adultery are all pagan grafts on Christian stock.

In view of all this, it is not strange that any kind of Sabbath legislation is represented as impertinent, if not tyrannical. What do the people want? That is the only question to be considered. Do they want their thirst quenched? Open the saloons. Do they want to be amused? Open the play-houses. Do they want to sate grasping greed with Sunday profits? On with the rush of commerce, and the sweat of the shops! Away with all barriers! Let everything be wide open—if any one wants it wide open.

Against all this it is important to maintain certain fundamental facts about the Sabbath.

1. The Sabbath did not originate with Moses. God is its Author, and we find it as far back as we can go towards the dawn of the race. It is primeval and an integral part of the race's earliest religious consciousness, consecrated by the example as well as by the teaching of Jehovah. The fact that a pagan nation had a Sabbath is no proof that a pagan nation originated it any more than that it was originated by the Jews. Why may not both have gotten it through a common and early revelation?

Because Moses said, "Thou shalt not steal," and some pagan nations had a similar moral code, it does not follow that Moses stole his law against stealing from a pagan source. The same thing may be said of the charge that he borrowed his views about the Sabbath. The Sabbath in its origin is neither pagan nor Jewish, but Divine. It is one of the two earliest institutions divinely ordained for man.

2. What Moses did was to disentangle the Sabbath from a web of traditions, and re-enact the Sabbath law. He did the same for the other great moralities embodied in the Ten

Commandments In doing this, he emphasized certain characteristics of the Sabbath.

He declared its sanctity, and made it unmistakably plain that its right observance is not only a matter between man and men, but also between man and God. He taught that it was to be kept by resting from ordinary work. Works of necessity and mercy were exempt, and work involved in acts of worship was to be regarded as worship. Inasmuch as Sabbath rest was hallowed by the Divine example, the proper observance of the Sabbath was itself a recognition of God, and so an act of worship. These are three great principles which stand out in the Mosaic re-enactment—the Sabbath is holy; it is a day of rest; it is a day of worship.

3. The Sabbath did not close with the passing of the Jewish ceremonial. The ceremonial law did not originate it; and the ceremonial law could not terminate it. The other great moralities embodied in the Ten Commandments did not become obsolete with the passing of the Old Testament dispensation; why should the Sabbath? The New Testament does not lower the standard as to theft, lust, idolatry; why should it be regarded as substituting a laxer view of the Sabbath? The Old Testament Sabbath and the New Testament Sabbath, in their origin, character, authority, and purpose are identical.

4. What Christ did for the Sabbath was to re-interpret and re-enforce it. So far was He from abrogating it, that He took for granted its permanence. To understand Christ's teaching as to the Sabbath, one must have in mind the historical background of the Savior's times. Through the many and unreasonable restrictions of the Pharisees, the day had become an intolerable burden. A reference to the Talmudic law[1] on the subject will show that bigotry was taxed to make the day a doleful penance. Sixty-four and a half folio volumes were taken up with an enumeration of what was re-

[1] The body of Jewish civil and canonical law outside of the Bible.—Editor.

garded as violations of the Sabbath. A woman was not to wear such ornaments as could be taken off and carried in the hand; for she might be tempted to carry them, and that would be work. Women were forbidden to look in the glass, lest they might see a gray hair and pull it out. Cold water might be poured on warm, but not the reverse. Clothes were not to be dried by the hot air of a stove; at any rate, care must be taken that the neighbors should not see it. Sandals were not to be touched by oil, as it might improve them. It was a serious problem what was to be done, should the tie of a sandal break on the Sabbath. To pluck a blade of grass or pick fruit was a sin. A radish might be dipped in salt, but not left in it too long. Mud on the dress might be crushed in the hand, but not brushed. If one took a bath, the authorities differed as to whether he might dry his whole body at once, or limb by limb. One might rub his body, but not to the point of making himself tired. Making a knot, undoing a knot, sewing two stitches, tearing in order to sew two stitches, beating with a hammer, lighting a fire, were all regarded as acts of Sabbath desecration. It is difficult for one to maintain a sober demeanor while considering these pious rules for the faithful; but the Talmudic authorities took themselves quite seriously.

This was the Sabbath Christ had in mind when He said, "The Sabbath was made for man, and not man for the Sabbath." He was not referring to the Shadow-Sabbath of modern times. He was not speaking for a wide-open Sunday; nor making a special plea that the day be turned into an educational and ethical holiday. He was emancipating the day from Pharisaism and religious bigotry. These are four great fundamental facts about the Sabbath: It antedates both Judaism and Christianity, and was given by God to the race as one of the two earliest institutions of human society; Moses merely re-enacted what God had already proclaimed, and made the Sabbath law explicit. Inasmuch as the Sabbath did not originate with the ceremonial law of the

Old Testament, the passing of the ceremonial law could not abrogate it. Christ's work for the Sabbath was to deliver it from the incubus of tradition, and restore its original intention.

The question as to whether the Sabbath is to have a future rests on these facts. So long as they are authoritative, the Sabbath will abide, and the character of the Sabbath will remain substantially unaltered. The Sabbath of the future will not depend for its existence on questions of expediency or legislation fiats. It must quote higher authority. It will depend on the same considerations as did the Sabbath of the past. It is an easy thing to show that if men needed a day of rest three thousand years ago, when the world had leisure, much more do they need it in these nervous days of electric motor and wireless telegraphy. If Dorcas and her sewing-school needed a day of rest, surely the telephone and factory girls do. If Jerusalem needed to be punctuated with a day of hallowed rest and worship, what shall be said of New York, or Chicago, or St. Louis? It is also an easy adventure to show that the Sabbath is indissolubly tied to the best things of human life. It is a bulwark of civilization; the priceless boon of labor; the friend of home. Who that has once enjoyed its beneficent provisions would be content to live in a Sabbathless land?

Nevertheless, the Sabbath advocate can do better for his cause than to stop with these and similar considerations. He must take it to higher ground where it started, and invest it with the majesty and permanence of a Divine provision for the race. Against such all the sophistry, the rank abuse, and the special pleading of Sabbath opposition breaks as helplessly as the sea-spray on Gibraltar. The future will have a Sabbath; but it will not be because Congress enacts it or the Church proclaims it. It will not be the product of any social or civic agitation. It will be because men believe God said, "Remember the Sabbath day, to keep it holy," and man, who is hopelessly religious, can not refute God. "The Sabbath

was made for man, and not man for the Sabbath;" but man was made for God, and his happiness is inseparable from an obedience to the Divine will. This is the bed-rock basis of Sabbath obligation—the eternal and impregnable bulwark of Sabbath observance. There will be a Sabbath of the future. The Sabbath is not doomed so long as God's voice can reach man's heart with an imperative "Remember."

James L. Vance.

BISHOP E. R. HENDRIX, D. D., LL. D.

See page 25.

VII. SUNDAY REST IN TWENTIETH-CENTURY CIVILIZATION.

1. *Works of Necessity and Mercy. Edward Thomson, D. D., LL. D.*
2. *Sunday Telegraph and Telephone Service. A Symposium.*
3. *Sunday Baseball. William A. Sunday, D. D.*
4. *Sunday Theaters, Shows, and Sports. Rev. Robert A. George.*
5. *The Sunday Newspaper. Joshua Stansfield, D. D.*
6. *Sunday Traveling. Miss Jessie Chase.*
7. *Sunday Excursions. Rev. J. B. Davison, M. A.*
8. *Sunday Rest in Railroading. W. B. Ledyard.*
9. *Sunday Rest in the Postal Service. Hon. J. L. Waite.*
10. *Methods of Sunday Defense. Rev. J. G. Shearer, B. A.*
11. *Methods of Sunday Defense. William S. Hubbell, D. D.*

WORKS OF NECESSITY AND MERCY.

EDWARD THOMSON, D. D., LL. D.,

MANAGER OF THE SUNDAY LEAGUE OF AMERICA AND EDITOR OF "THE AMERICAN SUNDAY."

IN this century there are more works of this kind on Sunday than ever before, and perhaps more reason for them. "The Sabbath was made for man," and must be made helpful, not hurtful to him. The principle of providing for man's wants on God's Day was taught by Christ, who permitted His disciples to thresh out the barley-corn on the Sabbath when they were hungry; who healed the sick, and walked and rode on the Sabbath. But in this commercial century we are apt to push the doctrine of necessity beyond the grounds of reason. While our population in this land increased in the ten years covered by our last census 27 per cent, the Sunday labor increased 58 per cent. There is a great tendency to get "the ox in the ditch," so that there can be a good excuse for pulling him out on Sunday. The busy merchant, if he feels he is taking cold or about to have a bilious attack, will stave it off until Sunday before calling the doctor or going to bed. He does not want anything to interfere with his business, but considers Sunday a convenient day in which to get sick. The dear lady of fashion will be out shopping and visiting all day Saturday; overwork herself

EDWARD THOMSON, D. D., LL. D.

and have a nervous headache on Sunday, and be unable to go to Church; but she will be out as fresh as ever on Monday. The banker gets behind in his books, or must prepare his annual report for his DIRECTORS, and *must* (as he thinks) work on Sunday to catch up. In all these cases, we are simply stealing from God. He demands one day in seven for the purposes of the eternal life. We must not invade His Day, except in a real necessity, an emergency which can not be anticipated or avoided. A funeral of one who died of a contagious disease, or when the corpse is in such condition that immediate burial is demanded, are illustrations of cases of necessity; but ordinary Sunday funerals are not. The druggist ought to sell medicine for the immediate use of the sick, fill prescriptions, or even sell an instrument for a surgical operation; but beyond that he must not go. Since, however, the drugstore is open all day Sunday, it seems to be understood that everything in it is for sale. Because the druggist sells candy and chewing gum, soda-water and ice-cream, the confectioner must also keep open to meet the competition. Because the druggist sells cigars and tobacco and pipes, the tobacconist must keep open to get his share of the same trade. Then, it is contended that fruit and vegetables must be sold on Sunday. Fresh bread is regarded by many as a necessity. This is followed by the demand for fresh meat, for ice, for butter and eggs; but none of these are Sunday necessities. The druggist ought to have his office hours, or be willing to meet cases of necessity as they may arise. People ought to buy their fruit, vegetables, and other groceries in sufficient quantity on Saturday to run until Monday. Stale bread ought to be eaten one day in seven, alike for the benefit of the baker and of one's own stomach. No fresh meat has ever come to my house on Sunday, yet I have kept house twenty-five years, and much of that time had eight mouths to feed, and have always had meat on Sunday. When too poor to have a refrigerator we bought the meat on Saturday and cooked it and made it keep. We use a great

deal of ice in our family. Living in a warm country, we need it ten months in a year; but we have no Sunday ice. When the weather is very warm, and we can not get a big enough piece into the refrigerator to last until Monday, we buy an extra piece on Saturday, wrap it in a blanket and dump it into the refrigerator ourselves on Sunday.

Constantine, in his Sunday law, made agricultural operations works of necessity. But beyond feeding and caring for domestic animals, we can see no necessity for farm-work. The agriculturists who have a conscience and do no harvesting or hay handling on Sunday, seem to succeed as well as those who think that the "grain is ripening too fast," or "the rain is coming on the hay." The late General John Bidwell had the largest orchard and largest nursery in the world, but never permitted any work in either on Sunday.

Where furnace fires are banked on Saturday night at midnight, and all work stopped for twenty-four hours, the machinery is rested and cooled, the men are also rested and refreshed, and in the long run there is doubtless ample compensation instead of seeming loss. At least an examination of the history and financial success of the men who have followed this plan appears to indicate that it is good economic law.

No need of work in mines on Sunday, except where the water is filling in. Accidents and emergencies must be cared for, but no regular work.

On Sunday the telegraph and telephone ought not to be used, except to meet a case of real urgency, and we think that the service in both these lines of business ought to be very largely reduced on that day.

In the large cities the street-car is a necessity. The rich have their horses, carriages, and automobiles; many more have their wheels; but the majority could not get to church, do many kindly services, or enjoy the day, without the five-cent ride on the street-car. Yet we believe that this service ought to be under a special Sunday schedule, in which at

least half of the employees are relieved in the first half of the day, and the others in the latter part.

The parks ought to be opened on Sunday, especially in the interest of the poor who live in tenement-houses, and need the fresh air laden with perfume, and to feast their eyes on the beauties of nature and art seen therein. But no shows or games or catch-penny schemes in the park should be allowed on Sunday. They are not necessities.

Libraries outside of the churches ought not to be opened on Sunday. The various secular lines of thought must be pursued in the six secular days; but they should not be publicly encouraged on Sunday, in the interests of the people themselves. No paid lecture, concert, or theater should be allowed on Sunday. Free lectures, free concerts, and free entertainments may be put in as works of mercy and humanity, even if not of a purely religious character.

Eating houses ought to be opened two hours in the morning, two hours in the middle of the day, and two hours at night. This will give ample accommodation to those who are not entertained at hotels, and who do not keep house, and will allow a part of Sunday for rest to all who work therein. But the saloon is not a Sunday necessity; for people who must have their liquor can buy it on Saturday, and need not have it freshly served, in the same sense as a warm meal. The Sunday paper is not a necessity. No daily paper of London, England, issues a Sunday edition. Sunday advertising is not necessary. Marshall Field, of Chicago, and John Wanamaker, of Philadelphia and New York, the two greatest merchants in the history of our country, never advertise in a Sunday paper.

The Sunday mail is not a necessity. The busiest men of my acquaintance, some of whose business amounts to $9,000,000 a year, never touch their mail on Sunday.

Freight trains are not a necessity. In Georgia no such trains move on Sunday, except under two cases of emergency that rarely, if ever, occur. At least they never have

occurred, so far as I can learn. No freight is accepted at any railroad station in the whole State after 4 P. M. Saturday until 7 A. M. Monday; yet Georgia handles as much freight in proportion to population and mileage as the adjoining State of Tennessee.[1]

The passenger trains might be greatly reduced. For instance, in England the London & Northwestern Railroad has, on its daily schedule between Liverpool and London, twenty-two regular passenger trains in the twenty-four hours. When Sunday comes, there are only three such trains. The Midland Railroad has fifteen daily passenger trains between the same cities. When Sunday comes, there is only one train in the whole twenty-four hours. In this way the actual necessities are provided for in the busiest section of the commercial world. There is no stagnation or injury, and yet the large majority of toilers in the railroad service are given their Sunday rest. What we plead for, is for the minimum of Sunday toil in everything, providing for all the cases of real mercy and necessity, and granting the maximum of Sunday rest and opportunity to all the people.

Edward Thomson

[1] Beginning with the first of January, 1905, the new law of Switzerland went into effect, by which all "goods trains" stop running on Sunday. Whatever "goods" go out on Sunday must be attached to express-trains at express rates.—Editor.

SUNDAY TELEGRAPH AND TELEPHONE SERVICE.

A SYMPOSIUM.

SEVERAL officers of Telegraph and Telephone Companies were invited to state their views and experience in managing these public utilities, so as to secure the necessary public service with the largest enjoyment of Sunday rest. In each case the request was cordially responded to, and every courtesy was extended by way of securing any information desired.

From E. W. Collins, Superintendent Second District, Western Division, Postal Telegraph-Cable Co., Cleveland, Ohio.

"So far as the Postal Telegraph-Cable Company is concerned, its officers are honorable Christian gentlemen who observe Sunday as a day of rest, recreation, reflection, and good deeds. They realize also that they have a duty to perform which will not permit the closing down of the entire telegraph plant on the Sabbath day, and I think you will agree with me that when the shadow of death falls upon a home it would not be a Christian act on the part of a telegraph company to deprive the bereaved family and friends of the consolation of telegraphic communication with friends and relatives who are anxiously awaiting news from the sick-bed. Then, too, persons sometimes die in hospitals, hotels, or elsewhere, far from friends or relatives, and the disposition of the body could only be properly arranged for by the use of the telegraph. In these and similar cases, it seems to us that the use of the telegraph clearly comes within the limits of our Savior's teaching in regard to works of necessity on the Sabbath.

"A murder may have been committed on a Saturday night or Sunday morning which shocks the whole community. The murderer is at large, and it is necessary for the welfare of society that he be apprehended and brought to justice.

The telegraph is the means at hand whereby surrounding towns, or even more distant places, may be given a description of the murderer and all particulars in the case. This case, also, seems to us to be clearly a work of necessity, and eminently justified on the Sabbath day.

"And so, under our more complex modern life, there are a thousand and one things which are necessities on the Sabbath day. It is not greed for gain which prompts the telegraph companies to do a limited amount of business on the Lord's Day, and this is especially so when the results show that, so far as dollars and cents are concerned, the service is performed at a loss and entirely for the benefit of the community at large.

"Apart from the moral and religious side of the question, it is necessary to make periodical tests of the wires on Sunday, so that on Monday morning when the busy world is up and awake the markets of the East may be in close touch with those of the West. From our experience we believe that this limited labor on Sunday is a necessity.

"As an indication of how the force on Sunday compares with the week-day force, I will cite facts from the record of the Postal Telegraph-Cable Company's office in Cleveland. On week-days upwards of two hundred employees are on duty, and all the branch offices throughout the city are in full blast, while on Sunday all branches are closed, and at the main office only two or three operators, a clerk and half a dozen messengers, are on duty. There is no compulsion as to service on Sunday. There are always applicants for Sunday duty by persons who either have no religious scruples or who do not consider that such services as are necessary to be performed are unchristian. On the other hand, we have persons in our employment who prefer to remain in a position at a lower salary rather than take the larger salary and work on Sunday.

"Only the offices in the large cities are kept open all day Sunday, the smaller places being open from 8 to 10 A. M.

and from 4 to 6 P. M., for the purpose of testing the wires and disposing of such business as is described above.

"Hoping that I have satisfactorily covered the questions put to me, and with all good wishes for your efforts to abolish as far as possible all unnecessary Sunday labor and to make the Sabbath day a day of rest for all, I am, with great respect."

From P. Yensen, General Manager The Cleveland Telephone Company, Cleveland, Ohio.

Our Executive Office advises me as follows:

"We have nothing here[1] on the matter inquired about, and probably you can supply better information and suggestions than we can. As you well know, one of the great grievances of the people throughout the country is that in small places the Telephone Company gives no Sunday service, and the opening of an exchange for business on that day is always hailed with delight by the people. Of course, we all agree that one day off is a necessity, and I think in no case does any Telephone Company require seven days' work of its employees. It seems to me that the Telephone Companies in a large city must be maintained twenty-four hours a day and seven days in the week, and it can well be considered to be a work of charity and necessity when we consider the number of invalids and persons confined to their houses for whom it is the only communication with the outside world."

The following information in regard to the work of the Cleveland exchange will be interesting:

Number of stations,	19,600
Number of calls on week-days,	120,000
Number of calls on Sunday,	25,000
Total number of operators employed,	178
Length of work day,	9 hours

[1] Head office, Boston, Mass.

In the main exchange operators work nine hours every third Sunday, and in the branches about nine hours every alternate Sunday.

From Frederick S. Dickson, President Cuyahoga Telephone Company, Cleveland, Ohio.

"How do I regard the attitude of Telephone Companies toward Sunday work by those in our employ? I regard the telephone as a necessity of modern life. It is used to summon a physician to the bedside of the sick, a clergyman to the dying, a policeman to the burglar, an engine for a conflagration, or a plumber for a broken gas or water pipe. You can not cut off the telephone at any hour of the day or night any more than you could stop the gas or water from flowing in the pipes, or let the fire go out in your furnace in winter. If diseases will cease their ravages, fires not break out, pipes remain tight, and burglars lay aside their trade one day in seven, the telephone manager might close his exchange for the same period; but I do not believe that either you or I anticipate any such millennium in our lifetime.

"In order to secure the best service from our employees from a physical point of view, is not regular Sunday rest and quiet a necessity? To this I am compelled to answer, 'No.' It is our experience, 'from a physical point of view,' that Saturday and Wednesday rest and quiet is just as effective as Sunday rest and quiet.

"Would we not consider it best in the interest of the public to have service reduced to a minimum of necessity and mercy? I would; and it is so reduced to a minimum, not only on Sunday, but also every day in the week between the hours of 11 P. M. and 5 A. M.

"As to who are to blame for the unnecessary work on Sunday, I confess that I have no knowledge that there is any unnecessary work on Sunday in telephony, because I know nothing of the nature of the calls at that or at any other time. Extra greed for money has no influence on the ques-

tion, as the operators do not exceed more than so many hours a week whether they work on one day or another, at night, or on Sunday, or on holiday.

"The reports from the operating department will show how few operators are required to care for the necessary work on Sunday. You will realize also that stress of storm may sometimes tear a wire loose on Sunday, as well as on any other day, and cause it to rest on an electric wire, perhaps, with death or disaster as a result. The exchange must be in operation so that this and other dangers may be promptly met, and therefore a lineman and an engineer may at times be required to work on Sunday. I know, however, that all our work is reduced to a minimum and that no employees are permitted to work on Sunday, unless such work is absolutely essential to the well-being and safety of the community."

From James B. Hoge, Secretary The Cuyahoga Telephone Company, President of the Independent Telephone Lines Associations, Cleveland, Ohio.

"Mr. Dickson has replied to the questions submitted to us, and his replies meet with my entire approval. However, there is no question but that many needless calls are put through every telephone exchange on Sunday. We find, upon investigation, that there are about 40 per cent as many long-distance calls on Sunday as on week-days. The exchanges vary from 20 to 40 per cent on the number of week-day calls. The greatest number of calls on Sunday, in the majority of the exchanges, come from the residence districts. No telephone company can tell anything about how important the conversations held may be to the subscribers.

"It has been a rule of my life to do as little work on Sundays as possible. I have also used my influence with the companies with which I have been associated to have them reduce their work to a minimum. I believe a large majority of managers and employers of labor are doing the same.

It is impossible for the street railways, water, gas, electric light, and telephone companies to shut down their plants on Saturday night, and not reopen them again until Monday morning. Every public service corporation must keep their machinery in shape to furnish whatever service is demanded by the public. A telephone plant must always be in readiness to take care of any emergency. In case a serious accident occurs, ambulances, hospitals, doctors, etc., are arranged for through their lines."

SUNDAY BASEBALL.

Rev. William A. Sunday, D. D.,

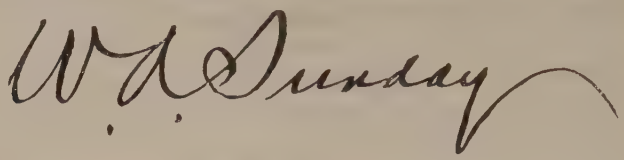
evangelist, and for many years a professional baseball player.

I consider Sunday baseball a disgrace to our country, and one of the causes for the decline of interest in that manly sport by many of our best people who heretofore used to attend regularly. There is no better or cleaner sport in the United States than baseball as it is played by the Major Leagues, for there is absolutely no chance of dishonesty or gambling connected with it. The game is won or lost on its merits. The only thing to deplore in connection with it, is playing on Sunday.

WILLIAM A. SUNDAY, D. D.

I love baseball as much as ever. I love to play it, and I do so every summer at Winona Lake, Ind., and it grieves me beyond power of expression to think that the managers have

created among the people a taste for Sunday baseball, until they seem almost compelled to depend upon the proceeds of that one day to meet their financial obligations.[1]



SUNDAY THEATERS, SHOWS, AND SPORTS.

REV. ROBERT A. GEORGE,

PASTOR OF TRINITY CONGREGATIONAL CHURCH, CLEVELAND, OHIO, AND VICE-PRESIDENT OF THE CLEVELAND SUNDAY UNION.

Panes et circenses—bread and sports—was the ceaseless cry of the Roman rabble when virtue and manhood had ceased to be fashionable, and the empire trembled on the brink of collapse. And a similar craze appears among us to-day. The mart is full of frenzy, and the theater is crowded. It seems as if multitudes of men may dispense with manhood, heaven and God, if they can only have the loaves and the games. The same insane cry that marked the decay and peril of old Rome is heard in modern America, and the question of the hour is: What are we going to do about it? Shall the best things in our modern life be stampeded before the Annakim of greed and circuses? Man is, first of all, an animal, and to gratify the animal is the heaven of the animal.

[1] When the American League and the Cleveland Baseball Club started to play Sunday baseball in Cleveland, upwards of three hundred business men ceased once for all to patronize the game. Most of these men seldom missed a game previously, and never attended one after. The Cleveland Club did not gain anything by their attempt to destroy the Sabbath, as they were prevented from playing either in Cleveland or the county, and they lost a large number of their most liberal supporters. It should also be said that it was playing on Sunday that led Rev. Mr. Sunday to cease playing in any of the Leagues.—Editor.

But the spiritual with its stately graces is more distant and difficult of realization. We can only rise to that ideal by the denial of the lower animal appetites, using them merely as the pedestal upon which to build the higher and nobler character. The material prizes of life are so opportune, so near at hand, all that is needed is to reach out the hand, grasp them, and they are ours. Shall we allow that to become the goal of our ambition? or shall we not rather strive to rise upon their rejection to the sovereignty of a nobler and diviner manhood and character?

REV. ROBERT A. GEORGE.

The Sunday question in America is far from being a merely religious matter. The great problem involved is, Shall these social and political institutions, that have done so much for us and our country, be stifled under this insensate cry for "loaves and circuses?" Rome yielded to the cry and went down. Spain yielded, and she, too, lost. Can America succeed by yielding to the clamor for gold and games?

I submit that the American people do not need, and can not afford, Sunday theaters, shows, and sports.

1. *Because Sunday Rest is more necessary and important.*

This modern life of ours, with its competitions and struggles to make ends meet, to pay rents and dividends; with its nervous atmosphere and grinding toil,—if ever a people needed a rest-day once in seven to recuperate their fagged powers and flagging energies for a new week's toil and moil, surely, surely it is the American people! The great manufacturers, Corliss, Studebaker, and others, tell us that their

uniform experience is, the Sabbath-observing employees are usually most promptly at work on Monday morning, and do the best work of the week on that day, while the Sunday picnickers or those who spend the day in sports are most liable to be tardy at work next morning, and frequently need a blue Monday to recover from the effects of their misspent Sunday. Indeed, with many their Sunday is the most nervously exhausting day of the week; and thus, instead of being a blessing, it is a curse. The law of Sunday rest is written, not only in man's moral nature, but in every fiber and tissue of his body and brain; and when men fail to find the Divine command to keep the Sabbath day holy in Scripture, they may discover it in the constitution of man himself.

In this strenuous, nerve-wrecking life we fall behind, our physical and mental powers run down, and we need this one day in seven to balance the account with nature. Sunday shows and sports burn the candle at both ends. We can not retain and maintain our best vigor of mind and body without the weekly rest-day. And we can not preserve our industrial pre-eminence without it. Sunday rest develops brain and nerve, advances intelligence and self-respect, and fosters steady nerves and stout hearts.

2. *The second objection to Sunday theaters, games, and sports is humanitarian and altruistic.*

Everybody wants Sunday rest for himself; but we can not have Sunday entertainments without depriving large numbers of people of their weekly rest-day. That some thoughtless, selfish people shall be entertained on Sunday, railroad men, newspaper men, bakers, butchers, confectioners, druggists, hack-drivers, florists, and many others, are robbed of their Sunday rest. It is sometimes urged that only a few are required to work on Sunday; but, unfortunately, carefully compiled statistics show that more than four millions of Americans are obliged to work on Sunday. Thus Sunday amusements keep in Sunday slavery almost as many as the

emancipation proclamation of President Lincoln set free. Every thoughtful and humane man should act upon the motto: "Rest and let rest on the rest-day."

Every man has a right to his Sunday rest. It gives him the opportunity of washing off the grime and stain of the workshop and the world; of escaping the fret and worry and jingle-jangle of the market, the office, and the shop, and of associating with family and friends, or uniting with them in the public worship of God. The specious plea of amusement-purveyors, that the dear working people do not have opportunity for amusement, entertainment, and exercise during the week, and they must have the opportunity on Sunday of attending theaters, shows, and sports—for so much a head to go into the pocket of the said benevolent purveyors of amusement,—can hardly deceive any one. The ordinary workingman is not anxious to spend his fifty cents at the theater or in seeing a baseball game: he would rather take his wife and children out into the parks; sit under the shade of the trees, and watch his children enjoying the life and beauty of nature.

The *Morning Telegraph*, the leading sporting paper in New York City, interviewed a number of leading players on the question of Sunday theaters, and all were strongly opposed to any entertainment on Sunday. One of them said: "I am desirous of going on record as opposed absolutely to Sunday theatrical performances of all kinds. Every Sunday performance given in this city [New York] is an evasion of the law, and the term, 'sacred concert' but a cloak for the commercially inclined." Another said: "No, no, no! we do not want our theaters open for Sunday performances. Six days should be enough from the standpoint of both actor and manager." Said another: "Stage life is arduous at best, and if the artist is denied the pleasure which Sunday brings, the mimic world will indeed be a cruel sphere." Another said: "I am unalterably opposed to any further extension of the Sabbath amusement privilege. Personally I can not conceive

how any one can possibly desire to attend a theater on the Sabbath. By all means preserve Sunday for spiritual reflection and devotion." Another said: "My opinion is, that the theaters can do as well financially in six days as they can in seven." And another said: "Pray see that we keep Sunday for the home, for the wife and children, and for the Church." Miss Barry was emphatic: "No torture is sufficiently agonizing for the man who enforces Sunday shows, and I wish a speedy headlong fall into the devil pit for all managers who encourage Sunday labor."

In response to the request of the Cleveland Sunday Union, Mr. Chase, who owns and manages a number of successful theaters, said: "I am unalterably opposed to Sunday theatrical performances, whether drama, concert, or vaudeville. The fact that so few Sunday performances are given throughout the country is pretty good proof that the public does not want them. Only the greed of the management shapes his judgment on the question. The motive is a mercenary one. The weekly pay-rolls of my theaters carry more than three hundred names, and I shall ever consider their right to one day of rest."

3. *A third argument is that Sunday theaters, shows, and sports lower the moral tone of society.*

They are all secular and more or less coarse, and their influence on the young and the easily led is demoralizing. A boy raised in the atmosphere of Sunday sports becomes a rowdy; and the difference between the game in the park and the one in the street is a mere fancy. The shouting and the rowdyism is the same, and the associations are also. Sunday entertainments, with their florid trappings, their glaring advertisements, their sensuous surrounding and associations, necessarily lower and animalize the tone and temper of their patrons. Refinement is blunted; display is encouraged; selfishness is developed; and the whole nature becomes coarser and more vulgar.

Besides, if one man has a right to make money on Sunday,

why may not others? As a result, Sunday entertainments tend to multiply. And thus, while the popular tone is coarsened and cheapened, the money-making falls off, and the Sunday scramble becomes still more intensely vicious and degrading. And if purveyors of entertainment may make money on Sunday, why may not merchants and business men also turn an honest dollar on Sunday? So the stream of Sunday secularization gradually rises, and the time will not be long when the great majority of working people will be compelled to work seven days a week for six days' pay.

With Sunday spent in work or sport, where will be the opportunity for the necessary development of the people in intelligence and self-respect and in the cultivation of a character worthy of Americans? No; the world can do more work, and do it better, and the people be better off and have more enjoyment of life, if they only work six days a week, and devote Sunday to the cultivation of the higher attributes of manhood.

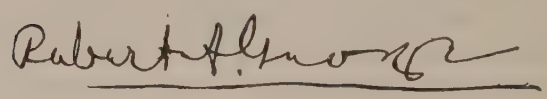
We have enough in all conscience of theaters, fairs, and sports during the week. The American people must call a halt, and come back to God. Living in this malarial, miasmatic, sin-tainted atmosphere, with the sharp practices and fierce competitions of our modern life, how can men maintain their integrity by feeding on Sunday sports? Men must be brought face to face with God and the moral law. A sporting Sunday means demoralization for business, for society, for politics, and for the moral life of the people. America must be Christian in order to retain her high standard of manhood. When the Roman rabble forsook the temples of worship and clamored for loaves and sports, the glory and power of Rome had already departed, and freedom and the Empire followed.

The winning power in men and nations is the Divine power. Godliness gives a man strength, and makes him kingly.

The Sunday question is fundamentally a religious one; but it is far more than a religious question: it is a question

of the perpetuation of intelligence and morality; of business eminence and industrial success; of the permanence of free institutions and the stability of the Republic.

"Between the tired days, stretched behind,
The tired days stretched before,
Slips one dear day—since God is kind—
That holds his peace in store.
Across the fretful thoughts of strife,
The sordid thoughts of greed,
Shines brightly one sweet day of life—
His thought, who knows our need.
What breast could bear its heart of care,
Its stress of anguish keen,
Without the day of peace and prayer,
The thought of God between?"



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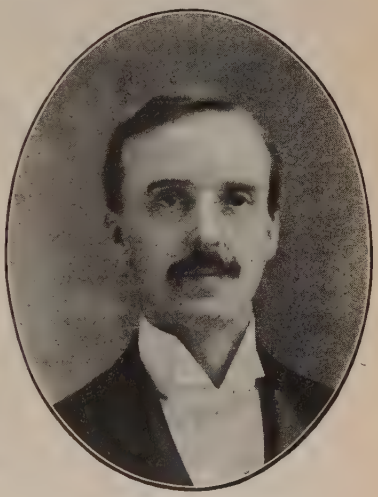
THE SUNDAY NEWSPAPER.

JOSHUA STANSFIELD, D. D.,
MINISTER OF MERIDIAN STREET METHODIST EPISCOPAL CHURCH, INDIANAPOLIS, INDIANA.

WAR, notwithstanding men's idealizations of it, is always a blight upon civilization. War gave us the awful offspring of the Sunday press of our nation. Even though there had been one or two bold ventures for a Sunday newspaper prior to 1861, the Sunday paper as an institution among us may be said to date from the terrible days of the Civil War.

Just as the licensing of the liquor-traffic for revenue was at first a war measure and an apparent financial necessity, and on that ground was publicly justified by many—notwithstanding the opposition of President Lincoln and some

noble Senators,—so also the Sunday newspaper was born of the urgent desire for news from the front in those trying days; and thus from one of the most justifiable wars of history has been forced upon an intelligent and advanced people two prolific causes of immorality and Sabbath desecration.



JOSHUA STANSFIELD, D. D.

The Sunday paper, at first a war necessity, has grown until to-day its baneful influence is felt in almost every city of the Union. The explanation of this phenomenal growth is almost wholly financial. From a business standpoint there is no part of the newspaper work that has been so audaciously set forth and pushed. Every issue for six days in a week must tell the special items of the coming Sunday edition. Patrons of the daily must have it thrust upon them. Innumerable lithographic and other premiums are offered; advertising rates are special, and the circulation *must* be made large. Everything is made tributary to this must-be-made-go Sunday sheet.

It is thus, after indefatigable enterprise and push, creating a demand by forcing a constituency, that we are blindly told by an avaricious ownership and management, "The Sunday paper has come to stay."

And what indeed is this "come-to-stay sheet?" A sixteen to fifty-four page paper of commercial, sporting, advertising, humorous, social, and other matter not morally wholesome and wholly subversive of Christian worship and Sabbath sanctity.

If not first, then, next to Sunday travel, the Sunday newspaper stands first among the forces to destroy our American

Sabbath. Regarding the press as a public mentor, nowhere has degeneracy been more marked than in the Sunday paper, from the urgent items of the earlier days down to the packed and padded fifty-four pages of to-day, with colored supplements which are an offense to both art and morals.

1. *The Sunday Newspaper is a Breach of Public Morality.* It violates the law of God and the statutes of most of the Commonwealths of the nation. It is the insidious iconoclast of the American Sabbath as we have known it through our entire history—a quiet, restful, worshipful day.

2. *The Sunday Newspaper is a Menace to the Rights of Men.*

The Sabbath as an institution is not merely a standard in morals; it is constitutional to man. It was made, not for God or the Church as such, but "for man." He who knows the constitutional needs of man—physical, intellectual, moral, —anticipated those needs in the holy Sabbath day. "The Sabbath was made for man." Not as a test, but a necessity; not as a burden, but a blessing; not as a hardship, but a benediction—a physical, intellectual, moral necessity to man's best.

Man needs the Sabbath day, and never so much as now. With our strenuous life and specialization of labor, the need for Sabbath rest is greater than ever before. For a man to be kept for fifty-four hours per week in the making of one part of a shoe means a strain which our fathers, with the rest which came from change of labor in making the several parts of a shoe, knew nothing of.

The specialization of labor in every branch of industry imperiously demands for man the restful Sabbath day, when "they shall cease from their own thoughts and works." As a purely business enterprise, the Sunday newspaper is making capital and labor earn dividends seven days a week, and thus, by its violation of the laws of God and man, is commercially stealing the products of one day in seven as to both labor and capital in general.

Further, it is tempting both capital and labor in other fields, and steadily, swiftly, and surely undermining the constitutional right of men to one day's rest in seven.

3. *The Sunday Newspaper is a Menace to Morals.*

It is wholly secular in its character. It is increasingly sensational in its tone. It is shamefully vitiating in its art and so-called realism and fidelity to life. It saturates the minds of millions on the otherwise quiet Sabbath morning with sporting news, social disclosures, worldly amusements, humorous pictures and jokes, in a way to make it highly probable that both minds and morals are weakened and demoralized in the hours of Sunday physical rest.

Thus through the highest avenues of life—intellect and heart,—there is poured in upon our people an increasing stream which makes for mental and moral emasculation, and the press, which legitimately has a "high calling" and should be a public mentor, has become the most serious menace to the moral and religious life of the nation.

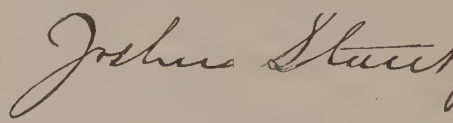
Now, what shall Christians and lovers of the Sabbath day do to stop the degenerating course of the Sunday press?

First. Let the Christian workers, ministers, teachers, workers among young people, editors of weekly and daily papers which have no Sunday issue—let all earnest Christian workers who can reach the ear of the public, speak frequently, thoughtfully, pleadingly upon this growing wrong.

Second. Let all Christian business men be urged to withdraw their patronage from the advertising columns of Sunday newspapers, and let every Christian householder refuse to subscribe for, or receive into their homes, this open enemy of the American Sabbath day. When Christian capital and Christian character shall speak pronouncedly in the business of the world, and on moral matters, their word will be determinative as to any public wrong.

As a violator of God's law; as a menace to public morals;

as an enemy of man's right to a restful day of worship, let one of the mottoes of Christian America be, *"The Sunday Newspaper must cease."*[1]



SUNDAY TRAVELING.

MISS JESSIE CHASE,

SECRETARY OF THE UNION AGAINST SUNDAY TRAVELING, LONDON, ENGLAND.

AMONGST the many classes of toilers who, through the selfishness of others, are kept at work on Sunday, the men employed on railways, omnibuses, trams, and cabs fare perhaps worse than any others. Their week-day hours are longer than those of the majority of workmen; public holidays, when the greater number of men are released from toil, bring them extra work; and yet, when Sunday comes round, they have, far more frequently than not, to be on their conveyances again.

In Great Britain alone at least 7,400 ordinary passenger-trains run every Sunday, besides excursion trains and a large number of special trains for theatrical companies, who habitually make Sunday the day for being "on the road."

During one Sunday in the present year 4,500 persons traveled by the excursion trains of one railway line alone, by no means the only line that runs such trains. The

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1 Note.—The newspaper proprietors of Marseilles, the oldest city in France, in May, 1904, voluntarily entered into a compact not to publish or sell a Sunday issue of a newspaper. They had made an experiment lasting over several months, during which no Sunday issue was published, and the experience was so all-round satisfactory that the permanent contract was entered into.—Editor.

National Sunday League, which is responsible for arranging with the railway companies for a great number of the Sunday excursion trains run, during the summer of last year, had 350,000 Londoners travel by their trains! The average number of passengers on each excursion train of the Sunday League is 500. On a single Sunday in summer the number of persons using these excursion trains is frequently 10,000!

MISS JESSIE CHASE.

On one Sunday, 60 theatrical companies were carried on *one* railway line, the total number of persons in these 60 companies being 1,339; and the number of trucks carrying their belongings, 74.

There are undoubtedly three chief causes for the Sunday traveling practiced—selfishness, thoughtlessness, and erroneous ideas of necessity.

The selfishness is exercised by two great classes of people. There is the selfishness of the proprietors of the conveyances, the employers of the Sunday toilers. More frequently than not, these are limited companies—railway companies, omnibus companies, and tram companies. The chairmen and directors of these companies are, of course, the more responsible for the Sunday work of their employees; but each shareholder has his or her share of personal responsibility. It is in the endeavor to increase *their* dividends that the trains, omnibuses, or trams, as the case may be, are kept running on Sunday; and if only each one who recognizes the wrong of Sunday toil were to send in a protest against it, their united influence might bring about a better state of things. Large numbers of the shareholders, however seem to care about nothing but high dividends; and

it is the selfishness of such which keeps the men in their employ at Sunday work.

But there is also the selfishness of those who *use* the conveyances on Sunday. Were they to abstain from Sunday traveling, the men would soon be set free to enjoy their Sunday rest. Even the utterly irreligious recognize the maxim, "Do unto others as you would they should do unto you;" and yet they do not heed it in the least in this matter. The Sunday travelers would complain bitterly if they were kept at their desk, in their office, behind their counter, or at their factory on Sunday; and yet, set free from toil themselves, they use their leisure in keeping their fellow-men at work. What intense selfishness this is, due in many cases to thoughtlessness, no doubt! Yet thoughtlessness in itself is reprehensible. Is it not the duty of each to think before acting—never to take any step without due thought? But the Christian, who knows his Lord's plain command, "All things whatsoever ye would that men should do to you, do ye even so to them," unless he can deliberately say that he would *like* to be kept at his daily calling on Sunday, must not only be acting selfishly, but distinctly disobeying his Lord, if he take train, omnibus, or tram on that day.

Some say that Sunday is the only day when the working classes can visit their friends. Were it so, is it right that, in order that they may see their friends at a distance, railway, omnibus, and tram men should be kept from enjoying the society of *their families* in their own homes?

Again, it is often asserted that it is well that the dwellers in the slums and alleys of our great cities should take tram or omnibus on Sunday to reach the purer air of country or suburbs. Would it be well for one class, who can at least enjoy a quiet walk in some park or open space, now within reach of all, to keep another class from even taking rest in their own homes? But the fact is that the very poor of slums and alleys are too poor to spend money in traveling; and it is not they who keep the conveyances running on Sunday.

Among those who maintain that Sunday traveling is a necessity to them, a large proportion are those who travel to places of worship. They say that no place of worship near their homes suits them, and so, that they may go to one of their *choice*, they help to prevent the railway, omnibus, or tram men from attending *any;* or, in order to listen to an *eloquent* preacher, they aid in keeping these men from hearing the gospel from *any* lips whatever. Would not their worship be more acceptable to God if it ascended from a humbler place of worship near home, to reach which would call for no Sunday labor from others? Would not God send His own message to them by a less cultured messenger, if they abstained from imposing Sunday toil on any one? Due thought given, when choosing a home, to the important matter of living near a suitable place of worship, would prevent much temptation to Sunday traveling.

That ministers of religion and Christian workers should avoid ever using train, omnibus, tram, or cab on Sunday, is certainly most important. Should they make the sad mistake of going by such conveyances on the Lord's Day to preach or teach at a distance, not only would they, in taking the gospel to the distant people, be helping to keep the men of the conveyance *from* it, and possibly hardening their hearts against it, but their presence there would probably lead some young people, who looked up to them as examples, to travel on Sunday too; and Sunday traveling in their case might mean Sunday excursioning, which has often proved the first step in a downward course. Added to this is the loss of influence which Sunday traveling by Christian ministers and workers involves. We have heard of men refusing to hear the gospel from those who traveled on Sunday, and thus helped to deprive them and their fellows of Sunday rest; while, on the other hand, the fact that certain preachers and Christian workers *never* traveled on Sunday has gained for them a hearty welcome and a ready hearing, and opened up for them opportunities of winning souls for Christ.

There are some Sunday travelers who bring forward the thoughtless, illogical argument that if *they* did not travel on Sunday, the men employed would not be set at liberty, and that they only use conveyances which would run all the same whether they used them or not. Those who thus overlook the importance of individual influence always being on the side of justice and right, also ignore the fact that, while they make this excuse for Sunday traveling, hundreds of others do the same; and were all to give it up, many men would be freed from Sunday toil. They also forget that if they use a conveyance on Sunday, they are as much responsible for its running as any other passenger. No one can take advantage of the wrong-doing of others without being equally responsible with them for the wrong done.

Doubtless the thoughtless following of custom is at the root of the larger portion of Sunday traveling practiced. It was the recognition of this, and the great need that some special effort should be made to awaken the public to the evil of the practice, which, in 1884, caused the Union against Sunday traveling (at first called the Anti-Sunday-Traveling Union) to be founded. Societies working for the promotion of Sunday rest in various departments of labor had included in their work efforts to decrease Sunday trains, had also issued valuable papers urging abstinence from Sunday traveling. But the custom of traveling on Sunday maintains a position sadly unique, being practiced by those who would not think of desecrating the Lord's Day in other ways; and consequently its hold upon the public is so great that it was felt that something more special should be done to check it; and that a Union, enrolling members promising to abstain from it, was desirable. A declaration was therefore drawn up, which runs as follows: "I hereby agree, with the help of God, to abstain from traveling on Sunday except under *most urgent* necessity, and to discourage all such traveling;" and papers dealing with the subject and bearing this declaration were issued and circulated. All readers are invited to join

the Union, by signing the declaration and sending it to the address of the Society, when a card of membership is returned. (The clause, "except under *most urgent* necessity," is left to the interpretation of the conscience of individual members; but the object of its insertion in the declaration is, not to admit of exceptions under any *ordinary* circumstances, but to prevent any hesitation to join which might be caused from fear of something very out-of-the-way happening, such as seldom occurs once in a lifetime.) An entrance fee of threepence is charged, and a yearly renewal fee of the same amount; and such members as are able, and are good enough to help forward the work further, are asked to give annual subscriptions of larger sums, or donations.

The Union Against Sunday Traveling is managed by a Committee; its President is the Right Rev. the Lord Bishop of Durham, D. D. (Dr. Handley C. G. Moule), and it counts among its Vice-Presidents several gentlemen well known in fields of Christian enterprise. It issues and circulates various booklets and leaflets upon Sunday traveling, and publishes a quarterly penny magazine called *Our Heritage*, which deals with the Lord's Day question generally, as well as especially with traveling on Sunday. The Society also seeks to promote the cause it has in hand by means of meetings—public or drawing-room, at all places where they can be arranged for,—and in connection with Y. M. C. A.'s, Y. W. C. A.'s, and C. E. Societies; and it holds an Annual Meeting at Exeter Hall. It also endeavors to get articles upon Sunday traveling into various magazines and papers.

Besides the efforts carried on at headquarters, honorary local secretaries work for the Society in various parts of the United Kingdom, wherever members can be found to undertake a secretaryship. There is also a band of leaflet distributors who, on Sunday, distribute the papers of the Society (supplied to them free for this purpose) at various railway stations and other centers of traffic, thus placing the leaflets into the hands of those in the act of traveling on Sunday.

The number of members so far enrolled by the Union Against Sunday Traveling is 28,200; the number of local secretaries now on the books is 66, and that of the registered distributors of leaflets 82.

Affiliated to the Union Against Sunday Traveling is the Shareholders' Union for the Defense of the Sabbath, which is working to decrease Sunday work on railways by means of petitions requesting its diminution, signed by shareholders who are adverse to their employees working on Sunday, which are presented to the Chairmen and Directors of the various Railway Companies at their half-yearly business meetings.

It is hoped that representatives of countries other than the British Isles at the St. Louis Sunday Rest Congress may be led to form Unions against Sunday traveling in their own countries. Any suggestions or help needed will be gladly given by the Secretary of the Union Against Sunday Traveling, if addressed at 18 Christchurch Avenue, Brondesbury, London, England.

P. S.—The number of persons traveling on Sunday in connection with theater companies is computed at 10,000; and during six months, on the various English railways, 3,700 theatrical companies were carried on Sundays!

Turning to omnibuses and trams, in London and its suburbs alone omnibuses run each Sunday on at least 93 routes; and tram-cars, in the same district, on 80 or more routes; while in the cities and towns throughout the country the Sunday services are many; and both in the metropolis and the provinces these services are constantly on the increase. The electrifying of the trams is constantly made the occasion for efforts to obtain Sunday services, and very frequently with success.

The running of the large number of conveyances on Sunday which these facts imply, of necessity imposes Sunday toil on a vast number of men. More than twenty years ago, the number of men kept at work on Sunday in Great Britain

by Sunday traveling was computed at 420,000; now it must be much higher.

Now, why is this gross injustice done, not merely to this vast number of men, but to hundreds of thousands of others in the British Colonies and in other countries? "The Sabbath was made for man," our Lord tells us; therefore it was made for railway, omnibus, and tram men as much as for others; and we can see by its institution immediately after the creation of man that it was meant by the All-Wise Creator for man as man, of whatever occupation or class. Indeed, anthropology proves that man's constitution is fitted only for six days' work to one day's rest.

Jessie Chas

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SUNDAY EXCURSIONS.

Rev. J. B. Davison, A. M.,

SECRETARY OF THE WISCONSIN SUNDAY REST DAY ASSOCIATION, AND AUTHOR OF NUMEROUS TRACTS ON THE SABBATH.

I summon the Sunday Excursion Train for trial before this Congress, and charge it with eight high crimes and misdemeanors.

My first charge is, *That the Sunday excursion-train is a curse to railway employees.*

More than half a million railway employees of the United States work on Sunday, and being thus deprived of their God-given right to Sunday rest and worship are injured in body, mind, and moral and spiritual character. Many of them become worn out and unfit for work when they should be in their prime. Deprived of the opportunities for home and Church fellowship, their character and manhood and worth as citizens are more or less impaired. Each Sunday

excursion-train deprives a hundred men of their Sabbath rest and home and Church privileges, and correspondingly multiplies the curse that is blighting the lives of trainmen. The passenger agent of a great railway system said, "We dislike to run Sunday excursion-trains, for they transform men into machines."

On the more than two hundred thousand miles of railways in the United States there are upwards of two hundred excursion-trains run on each of the thirteen summer Sundays. These rob more than a thousand trainmen, and a still larger number of agents and others associated with the work, of the Sunday rest which otherwise they would have enjoyed; and more than twenty thousand others have their Sunday work increased. The Sunday excursion being an "Extra," there is a greater burden of responsibility resting on the crew, and especially upon the engineer, and a proportionate strain of brain and nerve. But brain and nerve, next to character and skill, are the capital which makes the labor of these men valuable to themselves, to the public, and to the railroad. To use up their capital means early bankruptcy.

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Because the excursion-train demands special skill and faithfulness, it should be, and often is, placed in charge of the most reliable men. And these are the very men whose services are most in demand, and who are therefore most in need of their Sunday rest. Physiology teaches that all labor which makes demands on the brain, uses up the stored energy of the particular organs exercised. Thus where there

has been sustained strain in one line, that section of the brain ultimately becomes incapable of further service, and practically goes to sleep. The brain generally may be as wide awake as usual. The man seems all right, and does not himself realize his condition; but he fails to remember his orders, or he can not distinguish the colors of the signal for which he is watching anxiously; that part of his brain is asleep, and he does not know it. A wreck results, with loss of life and property! Who is to blame? Generally the dead engineer is blamed; or, if he survives, he has to run the gauntlet of the criminal court for having neglected orders. True, in fact: he did fail to obey orders; but it was because his partially paralyzed brain was unable to remember, or incapable for the time of distinguishing colors in the signals. Who, then, is the real culprit? Those who demanded the excursion-train, and the company which ran it in compliance with the demand. A study of railway wrecks, extending over years, appears to justify this conclusion.

A committee, after investigating the railway wrecks of the past year, reported that they were largely occasioned by trainmen disobeying orders, and recommended that such disobedience should be severely punished. It would have been more in harmony with truth and right if they had reported that the cause of most of the wrecks was the impaired vigor, mental and physical, of the men, occasioned by irregular hours and overwork, and that the men should not be required to work more than twelve consecutive hours in the twenty-four, or more than six days per week, and should then be held strictly responsible for wrecks occasioned by their neglect or failure to obey orders.

The second charge which I make is, *That the Sunday excursion-train is a curse to other workingmen.*

More than twenty thousand other toilers are robbed of Sunday rest because of it. They must drive 'buses or cabs; wait in cigar-stores, saloons, restaurants, picnic grounds, etc., in order that excursionists may have a good time. Their

rights to weekly rest and their opportunities for social culture and Divine worship are sacrificed that others may have the exhilaration associated with the Sunday outing.

The third charge which I make is, *That the Sunday excursion-train is a menace to all workingmen.*

Its tendency is to Sunday slavery. It is the chief promoter of Sunday sport, and experience shows that where the Lord's Day is devoted to sport, it soon ceases to be either a holy day or a holiday. It comes to be mainly a day of toil,—seven days' work for six days' pay. All who foster the Sunday excursion-train are, therefore, the enemies of all the sons and daughters of labor.

The fourth charge which I make is, *That the Sunday excursion-train is a curse to the community as a whole.*

During the year ending June 30th last, there were 3,554 persons killed and 45,977 injured on the railroads of the United States. It is safe to say that one-third of these were killed and injured as the result of accidents arising from the disobedience of orders by some one. Now, as already seen, most of these were the result of overwork by the trainmen. Surely no railroad would intrust a valuable train to an incompetent man, or place an inexperienced man in charge of an important post in the service. But if it was an experienced and tried man who blundered, it is a fair conclusion that his blunder was due to more than carelessness: we believe that it was due to want of regular rest, nightly and weekly. The Sunday excursion increases the danger and adds to the number of fatalities. In proof of this, notice the greater number of wrecks in years and seasons when Sunday excursions are most numerous. If the whole terrible truth were known about this matter, the public would demand and insist upon the passage of some such law as prevails in Switzerland. The Swiss law not only prohibits the Sunday excursion-train absolutely, but requires "that every railway employee shall have fifty-two full rest days in every year, seventeen of which must be on the first day of the week."

The fifth charge which I make is, *That the Sunday excursion-train is a curse to its own patrons.*

The chief plea for the Sunday excursion is that many workmen have no other time to see the country, or the city; that they have no other day to secure needed rest; and that it is the only day on which they can engage in or witness sport. The answer to the first and last of these pleas has already been given: when Sunday is devoted to excursioning and sport it will soon cease to be a rest-day, and will be devoted to toil, as it already is with more than two and a half million citizens of the United States. As to the Sunday excursion as an opportunity for rest, it only needs that you spend a Sunday on one of these railroad excursions to show how utterly absurd is such a plea. Why, there is no way in which the day can be spent that so completely exhausts the physical and nerve and vital energies. Employers of labor unite in testifying that Sunday excursionists are usually of little worth on Monday; they are worn out bodily and mentally.

But the moral influence of the Sunday excursion is still worse on the average excursionist. The passenger agent of the Burlington road says, "These excursions are pitfalls for the youth of the land." A railway president said, "We are sick of sending Sunday excursions out of the cities, because, while we take out mostly sober men, we generally bring back a load of drunks." Brewers attempted to boycott the Northwestern Railway because it refused to run Sunday excursions. That was a confession that Sunday excursionists are large patrons of liquors and the Sunday excursion-train a promoter of drunkenness. A local editor said: "One hundred and sixty of our people went on last Sunday's excursion, and from the reported fights, foul language, etc., we judge it must have been something of the Donnybrook order. When men who do not go to Church complain that the conduct of the people is tough, it must be a lovely lark to take a lady on." Another editor said: "If the railroad officials knew what transpires on Sunday excursions, and what the better

people think of them, they would be at once stopped for good and all."

The sixth charge which I make is, *That the Sunday railway excursion is a curse to the communities where it lands its passengers.*

The Sunday excursion changes the quiet life of the country into a bedlam. Bands of music, drunkenness, profanity, and noise fill the little towns, and annoy the people in their homes, and even in the house of God. It encourages the Sunday saloon, ball-game, theater, and every other form of lawlessness. It tempts many into their first deviation from the path of rectitude and honor. It hastens the downward course of those who have already started, leading them into drunken revelry and the vices that are always more or less closely associated with it. A country editor complained in his paper of the "trainloads of crime dumped into their town." But crime dumped in breeds more crime, not only in those indulging in it, but in others who had not hitherto been inoculated with the poison. And if this criminality is not adequately punished, disrespect for law is correspondingly taught, and crime in general is encouraged. W. C. Brown, vice-president of the Vanderbilt railway system, says: "A railroad has no right to take hundreds of the scum from a big city and dump them at the front door of residents in the small towns, spoiling the quiet enjoyment which thousands have in the Sabbath day. Neither does a railroad have the right to take hundreds of young people from the influence of home, and send them where the influence is anything but good."

The seventh charge which I make is, *That the Sunday excursion-train is a menace to civil liberty and free government.*

In all the ways already noted, in which the Sunday excursion works harm to the individual or the community, it is a menace to free institutions. In a free government, the ultimate responsibility rests on the individual voter. It is

therefore of the utmost importance that the people be intelligent, morally upright, and independent; but in order that they become so or remain so, they must have opportunity to cultivate their minds and educate themselves in the virtues that make good citizens. This opportunity is afforded by the weekly Sabbath, which, if rightly used, is worth a course at the best university in the land. On the other hand, a wrongly spent Sunday is a most prolific parent of crime and ignorance, and correspondingly is a menace to civil liberty and free government.

And the eighth charge I make is the most terrible of all: *The Sunday railway excursion is ruining immortal souls.*

It starts thousands on the road to eternal ruin, and accelerates the pace of thousands already on the way.

The Sunday Steamboat Excursion also Guilty.

The Sunday steamboat excursion is also guilty of the crimes which I have charged against the Sunday railroad excursion. The Sunday steamer curses its patrons worst of all. A boisterous crowd of men and women are shut up together in a great saloon, where intoxicants are being more or less freely dispensed. Even a well-disposed person in such a crowd, having stultified his conscience by trying, Jonah-like, to run from God and his own conscience, is most likely to be affected unfavorably by his surroundings, perhaps become reckless, and do what he would not have thought of doing on a week-day excursion. New York police authorities say that many young people are ruined by the Sunday steamboat excursions from that city to the different resorts in the neighborhood. Many towns will not allow Sunday excursion steamers to land, because they bring so much disorder. I spent some hours on a boat one Monday with a crowd of returning Sunday excursionists, and I hope that I shall never again hear such language or see such sights of drunken debauchery.

SUNDAY TROLLEY EXCURSIONS ALSO GUILTY.

The Sunday trolley is quite a recent affair, but it has spread with wonderful rapidity. The usual scheme for Sunday is to have some park or pleasure resort, with music, dancing, sports, and other attractions. Being well advertised, they draw crowds—generally made up of those with a free-and-easy conscience, including the very dregs of the city. In such a crowd the morally depraved have the fairest opportunity to sow the seeds of vice and crime.

The history of many of these Sunday trolley excursions is a pathetic tragedy. A community of country people, with no saloons, and almost no experience of the vices of the cities, want the benefits of rapid transit, and as the trolley offers it on the most advantageous terms, they close with any offer that is presented, almost giving the company the right of way. But the line is hardly started when a beer-garden, dance-hall, and other resorts, are also opened, introducing Sunday debauchery into the neighborhood of their homes. Multitudes of those who were the most eager to get the trolley and the most liberal in subscribing for it, have cursed the day they were tempted to have anything to do with it. The injury done by the Sunday excursion trolley is vastly greater than all the benefits from the road during the week.

A VERDICT DEMANDED.

Because the Sunday excursion-train, the Sunday steamboat excursion, and the Sunday trolley excursion are guilty of these eight high crimes and misdemeanors, I call upon all lovers of God and man to unite in banishing them from civilized society They are pariahs, fattening the owners on the life-blood of the people.

WHAT KEEPS THEM RUNNING?

First, public demand; people want them. Second, the strong desire to present the largest possible dividend to stockholders. Let us examine both of these explanations:

This Seeming Public Demand.

1. It is a mistake to suppose that mechanics and factory employees need the Sunday excursion. It is a curse rather than a benefit to them. Those who patronize it are injured in body, mind, and character.

2. It is also a mistake to think that all who come from Europe demand a sporting Sunday. It would be foolish to leave a country where they already had a sporting Sunday, and come to one in which it would be contrary to the law. Besides, intelligent foreigners know that the evils from which they suffered in the homeland came largely from the sporting Sunday. Some two years ago there was a pretentious organization formed in Ohio which called itself the German-American Association (or, Bund). It professed to represent the German people, of whom there are upwards of eighty thousand voters in Ohio. As a fact, the Bund only represented the saloon and infidel elements, with their associates. Its pretensions were too much for the better classes of Germans to submit to quietly, and a large number of representative men published an indignant protest, in German and English, first in the newspapers of Cleveland, and then in a handsome booklet by the Cleveland Sunday Union. They insisted that the great majority of German-American citizens were as desirous of seeing the Christian Sabbath and other American institutions preserved and honored as any class in the community.

3. The real character of the Sunday excursion is seen in the fact that saloon-keepers are always to the front in asking for them. Their petitions are presented under the pretense of being from the business men of the place, and quite often the passenger agents have been misled. Occasionally some business man signs such a petition, afraid of being made the victim of a boycott. In one Church-going city, the population of which is two-thirds German and Polish, where the passenger agent supposed that the city generally

desired the Sunday excursion, all the pastors publicly denounced it, the three Roman Catholic priests telling their people: "It will be a mortal sin for you to go near it."

4. Great crowds ride on the Sunday excursions. Why? Partly because of the Anglo-Saxon craze to buy something cheap; partly because many want to get away from an uneasy conscience; and partly because many have so corrupted their nature that a diseased appetite has been begotten for degrading forms of pleasure, and they are unable to enjoy anything ennobling and refining.

THE ALMIGHTY DOLLAR.

This is the true explanation of the Sunday excursion. A Syracuse agent of the New York Central, hearing that Vice-President Brown of that road wished to have the Sunday excursion abolished, said: "I guess some one has had a pipe-dream. Railroads are in the field to make money. It seems hardly possible that they will cut out such a source of revenue as Sunday excursions because some people object to them as not the right thing. I would be tickled to have them abolished. It is not very pleasant for a fellow to go home every Saturday, knowing that he must be on hand at five or six o'clock in the morning and be on duty nearly the whole day because of the Sunday excursion. But the road gets good profit from it. Last year the Big Four (a part of the Vanderbilt system) took in $250,000 from Sunday excursions. This year the New York Central has been unusually successful with the Sunday excursion. Last Sunday over 1,200 took advantage of low rates and special trains out of Syracuse."

This railroad agent assumes that no railway magnate has any conscience or regard for human rights and the interests of his country. But many of them are men of heart, and will act right when they know the facts.

Nor are we prepared to accept his conclusions as to the profitableness of the Sunday excursion. He does not take

account of the loss from wear and tear; nor from tickets sold to those who would otherwise have had to pay full fare; nor from accidents caused by the extra danger of specials; nor from the greater loss arising from the failure of the mental powers of trainmen occasioned by lack of weekly rest. He forgets that the corporation which tramples on natural law must sooner or later pay the penalty, and that the penalty in such a case is a financial loss. And there is a still larger, although more subtle, loss overlooked. The largest permanent capital of a railroad corporation is not roadbeds, buildings, and rolling stock, but the health, skill, and character of its employees, and the character and financial prosperity built on character of the communities from which the patronage of the road comes. Every Sunday excursion helps to destroy both kinds of this most permanent and paying capital. If a railroad plans for the largest profits for years ahead instead of for days, it can not afford to run Sunday excursions.

Foregleams of Victory.

The solid moral sentiment of Scotland has prevented the Sunday excursion train. The laws of Canada forbidding it have been set aside by the British Privy Council, on the ground that such legislation properly belongs to the Dominion Parliament, railroads being "Inter-Provincial," as Americans would say. But Canada is getting ready to pass a Dominion law which will re-enact the Sunday law for the whole country. Meanwhile, no Sunday excursion is admitted from the United States by the customs officers, and laws against Sunday games, open saloons, dancing, etc., are rigidly enforced; hence few Sunday excursions run.

There are many encouraging incidents in the United States. The petition of saloon-men got a Sunday excursion into a lumber town in Wisconsin. But one man, backed by a federation of the local Churches, kept the saloons closed, and prevented the disturbance of the peace. The excursion,

therefore, did not pay its promoters, the saloon-men, and no more were attempted. An agent of a steamboat came to a town in the same State to arrange for the landing of excursion parties each Sunday during the summer. A Christian official said to him: "We can not forbid passengers landing on Sunday, but we will see to it that all shall obey the laws while they are here. There will be no marching with bands, no games, and no drinking places open." No steamer landed passengers at that port on Sunday. The average Sunday excursionist does not care to go where he will be required to honor law and observe the ordinary decencies of a well-conducted community.

Massachusetts has a railway commission which will not allow Sunday excursions by steamboat or rail. Switzerland, Georgia, and Connecticut forbid Sunday excursion-trains. The Northwestern has had no Sunday excursion-train for nearly two years. Some Eastern roads have also discontinued them, if they ever did run them. Two roads in the north of Ireland, although they have popular summer resorts on their lines, run no Sunday train. The Burlington Railroad seeks to avoid Sunday excursion-trains, but occasionally yields to special urgency—once the past season on the appeal of a so-called Christian Chautauqua.[1] Some years ago the New York Central and Eastern Pennsylvania gave them up in response to the appeals of many citizens along their lines, but have since commenced running them again. Prominent officials of the Vanderbilt lines are, however, strongly opposed to them. At a recent meeting of the Northwestern Passenger Association, the Burlington representatives urged that united action be taken to discontinue all Sunday excursions.

[1] The parent Chautauqua never allows Sunday excursions to land, and at the annual meeting of the National Association of Chautauqua Managers, action was taken condemning them. A Chautauqua or Summer Assembly which utilizes Sunday excursions will not be admitted to the Association, or allowed to remain in it. It has also been noted that those so-called Chautauquas which patronize Sunday excursions are usually short-lived.—Editor.

Many roads in the Central Passenger Association are in favor of their discontinuance, and have repeatedly urged it at their meetings. The American Association of General Passenger and Ticket Agents, at their annual meeting at Old Point Comfort next week, will discuss the same question. In many cities and villages in the Northwest, petitions from reputable citizens have secured the promise that no more Sunday excursions will be sent to them. Passenger agents say that they are glad to get such petitions, as they afford a good excuse for refusing to run them. The closing of the Exposition on Sunday, has prevented the running of hundreds of such excursions, and been an object-lesson that will help every battle for the right observance of the Lord's Day. God is awakening His people and leading them on.

What to Do Next?

The victories of the past will suggest what is best to be done to secure future victories. First, collect facts, and by their use awaken the interest of the people. When the people realize the injury the Sunday excursion is causing, they will demand and secure their discontinuance. Second, get largely signed petitions and send them to the president of the railroad, asking that no Sunday excursion be sent to your town. Then, get manufacturers and merchants to write personal letters to the president, protesting against them. Have all letters written on paper with the firm's letter-head. Third, seek to have united action by the towns and villages along the line of the railroad. One president said: "We do not like to run Sunday excursions. Get the people to ask us, and we will gladly stop them." The agent of the same road said that "he could not have stopped the excursions, if it had not been for those appeals." Fourth, when saloon-keepers ask for Sunday excursions, let the passenger agent know it. A passenger agent, who had been taken in by a saloon-keepers' petition, when another request came to him, asked the local agent: "Who sent it?" When he learned that it

came only from saloon-keepers, he refused it. Fifth, if the Sunday excursion does come, see that local officials enforce the law. Do not allow street parades, open saloons or stores, games, dancing, or other law-breaking. Sixth, have the railroad officials interviewed by influential citizens; lay the true situation before them, and endeavor to have them take action in their associations. Seventh, get laws enacted, forbidding extra trains and reduced rates on Sunday. Eighth, keep at it along all these lines till the Sunday excursion is no more. Ninth, lay hold of God in prayer. Tenth, awaken in the Church an interest in the Lord's Day, which will impel them to honor it and make the necessary sacrifices to have it preserved.

SUNDAY REST IN RAILROADING.

W. B. LEDYARD,

PRESIDENT MICHIGAN CENTRAL RAILROAD.

I AM satisfied that any movement looking to the doing away with Sunday railroad excursions must come from the public, and not from the railroads. Many years ago I was requested by the Evangelical Alliance of this city to give my views on the question of Sunday work on railroads, and I then took the position, which I have seen no reason to change, that a very large part of the work now done on Sundays could, if public sentiment were properly aroused in the matter, be done away with.

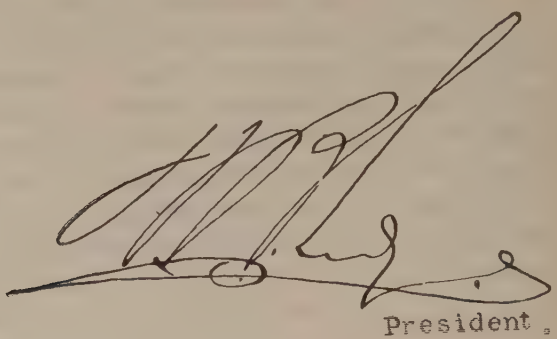
It would be impossible, if not unwise, to do away with the running of through transcontinental trains between the

Atlantic and Pacific Oceans, or to entirely do away with the movement of high-class and perishable freight, which once started on its way, must be kept moving promptly to its destination. No one company of itself can do anything in this matter. If it attempted generally to do away with Sunday work, which would mean a marked diminution in the running of trains from midnight of Saturday until midnight of Sunday, it would find its yards at all terminal points blocked by the deliveries from other roads, and it would take two or three days to straighten out matters before the movement of traffic would return to its normal condition.

It will be a very difficult matter, therefore, to bring about very much decrease in the movement of regular trains, either freight or passenger; but that the Sunday excursion business can be done away with absolutely, if the sentiment of the public so demands, I have no doubt. For a great many years this company declined absolutely to run any excursions on Sunday, the management believing that all its employees were entitled, as far as possible, to their day of rest, and that, both from a moral and physical standpoint, the men would be better for such rest, and that the Sunday excursion business was purely an unnecessary traffic which the public ought not to demand. After maintaining this position for several years, we were forced by competition, and by the demands of the public at points along our line, to follow the other roads of this State in running Sunday excursions.

I believe that no railroad manager of this country desires his men to do any more work on Sunday than is absolutely necessary, and if the people will take hold of this question just as they have of many other evils, much good can be done, and very much of this work can be discontinued. As I have said before, I do not think any opinion on the part

of any railroad official will have the slightest weight in the premises; the movement must come from the people and be forced by them



SUNDAY REST IN THE POSTAL SERVICE.

HON. J. L. WAITE,

EDITOR OF THE BURLINGTON HAWKEYE, AND POSTMASTER AT BURLINGTON, IOWA, U. S. A.

THE one question assigned to me in this discussion is the Sabbath in its relation to the postal service. Fortunately for the friends of the Sabbath, our Government, from the first founding of the postal service, has sought to reduce Sunday work to a minimum, confining it to that which seems to be absolutely necessary, and therefore permissible under the Divine law. Undeniably, many a letter or paper bearing news of sickness, death, great urgency, or in some way involving the well-being of the family, the home, or some event of such importance as to warrant its dispatch or delivery upon Sunday, is of as great value as the ox that fell into the pit. The moment this is conceded, there is justification for opening post-offices for a brief period—an hour or two—upon Sunday, and for running at least one passenger and mail train each way on every railway, especially upon the great

through lines of transportation. As the steamer does not stand still in midocean over Sunday, so transcontinental trains do not stop at midnight Saturday for twenty-four hours. If these are human necessities—real, not fancied; practical, not needless indulgence—then they are sanctioned of God, and are serving His purpose in lifting mankind to a higher plane of civilization and right living.

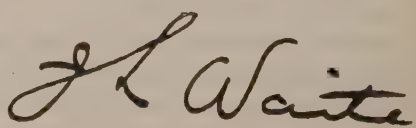
HON. J. L. WAITE.

The proposition is not without its difficulties. The privilege, like all privileges accorded mankind, is subject to abuse. Business men get their mail on Sunday, and utilize it for business purposes to some extent. That, however, obtains in everything else. One man uses the street-car on Sunday to go to church; another travels in it to a beer-garden. It is not practical to discriminate. Those are things that must be left to the conscience and freedom of action of each individual. No man need call at the post-office on Sunday if he has conscientious convictions against it; at the same time he ought to have conscientious convictions against interfering, by law, against his neighbor going there for mail.

Here, again, difficulties may arise. The freedom to do as one pleases can be carried to extremes to the detriment of society. This is a Christian nation in its broadest sense, and the Sabbath is a recognized vital institution of our free government. We may not, and ought not, to interfere with any man's religious beliefs, or form of worship, or method of observing the Sabbath; but we have an undoubted right to insist that no man shall do that which tends to break down American institutions. We have a right to ask that all public work—national, State, municipal—shall cease on Sun-

day, *except as to the ox in the pit.* We have a right to encourage in every legitimate way a complete rest-day for everybody, and to *plead* with men to give more of the day to the promotion of their spiritual welfare. Congress had the right, and it was its duty, to insist that the World's Fair at St. Louis, and all other Expositions it aids, be closed on Sunday. The example of the nation and State and municipality should be continuously and luminously in support of Sunday as the great rest-day each week, thus conserving the best interests of all the people and infringing upon the rights of none.

In conclusion, it is my belief, after serving over ten years as a postmaster, that the mail service on Sunday ought to be, and can be, reduced to some extent without detriment to the public. But I do not regard it as practicable, or morally necessary, to wholly stop the service on that day. After all, it is not the rigid schedule of duties that God exacts, but the spirit of the deed, so that whether the Christian stands, or kneels, or sits with bowed head in prayer, it is the *essence* of the prayer which is vital. The essential duty of true American citizenship is to preserve the Divine purpose of the Sabbath, and to this end it is of great consequence to maintain, as nearly as possible, uniformity of day and hours, and in every business and social relation make distinct recognition of Sunday as Divine in its origin and wholesome in its economic results. Self-interest and good morals unite in demanding the maintenance of the rest-day. To this end the Government, the business and professional interests, and people in every calling and vocation, if they heed their own best welfare, will be constrained to sustain the American Sunday as a corner-stone in the Temple of the Republic.



PRACTICAL METHODS IN SABBATH DEFENSE.

REV. J. G. SHEARER, B. A.,

GENERAL SECRETARY THE LORD'S DAY ALLIANCE OF CANADA; EDITOR-IN-CHIEF "THE LORD'S DAY ADVOCATE," ETC.

SABBATH defense, not Sabbath observance; practical methods, not theories; the civil Sabbath, not the religious—these are limitations which the subject assigned sets to this symposium.

I may assume that the Sabbath as a national institution can only be permanently maintained by statute—the will of the people crystallized in municipal, State, or national enactment. "The liberty of rest for each demands the law of rest for all." Each man *may* rest on the Sabbath only when all *must* rest on that day, allowing only works of necessity and mercy. Sunday laws are essential to Sabbath liberty. Hence, such laws aim not at enforcing the religious observance of the day, nor at the regulation of private conduct, but at the preservation of the day in its entirety, and the protection of each individual in his enjoyment of all the privileges the day offers. They only curtail personal liberty in the observance of the day in so far as it is necessary, and in order to conserve liberty to the greatest number.

REV. J. G. SHEARER, B. A.

How, then, can these desirable, necessary, reasonable laws be obtained? And how can we secure general respect for and obedience to them?

Law is public opinion crystallized. Legislators enact what they believe the people want. Too often, also, judges interpret law to mean what they believe the local public opinion desires it to mean; and police officers enforce law, only to the extent to which the people, in their opinion, approve or demand such enforcement. This may be far from what ought to be; but we must, if we are to be practical, deal with things as they are.

The one essential in order to the enactment and enforcement of Sabbath-defensive laws is favorable public opinion. Hence, the most important line of effort in Sabbath defense is educational—forming and arousing public opinion. To be formed or aroused, it must be informed. Facts are the fuel of interest, practical information interestingly put, considerations religious and moral, but also economic, scientific, humanitarian, patriotic. The great educational agencies are the pulpit, the press, and the platform. Nothing can take their place. But these, to be effective, must be furnished with facts, from all sources, carefully selected, authentic, in convenient form, fresh, and down-to-date.

In order to the vigorous, wise, and effective carrying forward of such an educational effort, certain things seem imperative:

1. The setting apart of at least one man in each Province, Dominion, State, or Country, for this special work—such a man holding the office of secretary must have above average public gifts, executive ability, energy, initiative, tact, thoroughly reliable judgment, besides clear views on all phases of the Sabbath question, and consecration to the service of Him whose day it is.

2. A special medium of communication in the form of an occasional or periodical paper, monthly or weekly, large or small. Without this, information can not be supplied nor interest maintained. It should regularly reach every priest, clergyman, minister, journalist, legislator, and, if possible, Sabbath-school teacher, in its territory.

3. Neither secretary nor periodical can be either ade-

quately maintained, or sufficiently made use of, without a thorough-going organization, with branches in all cities, towns, villages, or communities. The precise form of such organization may be varied to meet varying conditions. Usually nothing proves as satisfactory as (a) an Executive Committee of the usual composition, and (b) a membership with an annual fee small enough to be easily within reach of all, and made to include the subscription price of the periodical. These branch organizations should be visited annually by the secretary or other speaker. The work to be done by each local organization would include:

(1) The holding of occasional public meetings on week-days or Sabbaths.

(2) Supplying to the local newspapers interesting items or articles gathered from the special periodical of the general organization, or from other sources.

(3) Arranging for the giving of one night of the "Week of Prayer" (first week in January) to the Sabbath question, and doing all possible to secure the general observance of "Lord's-day Week" (beginning with the Sunday following Easter), in any way thought most effective in each place.

(4) Co-operating in any effort initiated by the general society for obtaining new legislation or resisting attempted legislative encroachments. This can be done by petitions, interviewing representatives, writing letters, etc.

(5) Keeping a watchful eye on all inroads on the integrity of the Sabbath, of whatever form, occurring in the locality; and dealing quietly, wisely, but effectively, with these; preventing wherever possible, curing or punishing where necessary.

(6) Collecting annual membership fees and canvassing for new members. A membership is not a mere means of raising money, but a powerful educational agency.

Wherever possible, ecclesiastical and religious conventions should be addressed by the general officers or their honorary helpers, also gatherings of manufacturers, traders, merchants, trades, and labor men, etc.

In securing obedience to Sunday laws or in dealing with instances of Sabbath desecration which are not made unlawful by civil statute, certain principles should be uniformly followed:

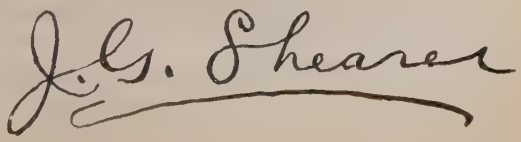
1. The quiet way is the better way. Kindly suasion is better than public exposure, and public remonstrance is better than branding the offender as a lawbreaker by haling him before the courts. Many men are amenable to sympathetic private appeal who would resist to desperation any effort to coerce. Moreover, not a few Sunday lawbreakers are such not of choice. They are employees under authority, and can, with difficulty, or perhaps only at the sacrifice of their positions, avoid doing the labor complained of. Or they are men in lines of business where competitors open on Sunday, and they feel that to retain their customers they, too, must open. Or they are pestered by their respectable patrons to "accommodate them" on the Lord's Day with what could very well have been purchased on Saturday or Monday. To refuse is to offend. Such violators of Sunday laws are entitled to sympathetic treatment. Moreover, they are more likely to respond to such treatment as their good name is respected, their better nature is appealed to. Whereas, if they were, in the beginning, branded as lawbreakers they would promptly decide to defend the bad name they had been given. To win an offender by commendation is better than to confirm him as an offender by criticism or coercion.

2. But there is a time to coerce or punish. If an individual or a corporation ignores, resents, or spurns kindly treatment, then they should be made to feel the force alike of public criticism and legal coercion. It is said that corporations have no souls. It is sometimes true, not only that they have no souls, but that they have neither honor, conscience, nor soul. In dealing with such, an ounce of legal restriction firmly administered is worth a ton of moral suasion, however appealingly expressed.

3. Where the law has to be enforced, it is wise, ordinarily, to work through constituted authorities, rather than to relieve them of responsibility by doing their duty for them. Moreover, in approaching such authorities (magistrates, constables, sheriffs, etc.), it should always be assumed that they are willing to do their duty until they demonstrate that this is an error. We ought, besides, to offer and give every assistance in our power to such officials in the discharge of their duties, in furnishing evidence where possible, and in commending and defending them when they are faithful. This method will get from these officials much more service than the policy of distrust, criticism, and non-support.

4. In communities where either (a) public opinion is opposed or indifferent, or (b) the Sunday trading is due to the greed or lawlessness of a few dealers who persist in violating the law, the others only doing so to avoid losing their customers, as often happens in the case of barbers, druggists, confectioners, etc., it is wise to secure the co-operation of as many as possible of the offenders themselves. This can be done by circulating among them for signature an agreement to discontinue Sunday trading, *on condition* that all offenders in their line of business who refuse to discontinue will be prosecuted and closed by force. The great majority will sign such an agreement. This secures the support of the prevailing public opinion in behalf of Sunday closing, whereas an effort to enforce closing without such an agreement would insure the opposition of the prevailing public opinion.

All these methods have been tried and found to work well. They are not mere theories, they are practical methods. But it may be said and emphasized, in closing, that no method works well unless it is well worked. Behind it there must lie energy, firmness, common sense, and Christian grace.

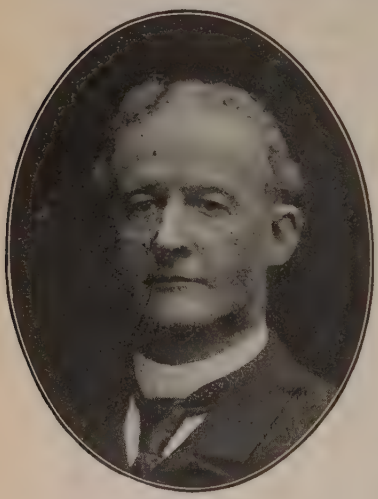


PRACTICAL METHODS OF SUNDAY DEFENSE.

REV. W. S. HUBBELL, D. D.,

GENERAL SECRETARY OF THE NEW YORK SABBATH COMMITTEE.

THE late President Mark Hopkins, of Williams College, concluded a remarkable paper on the Sunday question with this advice: "There are three points to which friends of the Sabbath should direct their efforts: First, they must themselves be careful to keep the Sabbath holy; second, they must do what they can by moral means to promote intelligent morality and personal religion of individuals; third, they must maintain and defend the civil Sabbath as they would any other natural right. The Sabbath is an institution to which society has a natural right as much as it has to property."



WM. S. HUBBELL, D. D.

Let me say, then, in beginning, that protection and not coercion should be the great principle of our procedure. In a masterly exposition of the right of interference by legislation to protect the rest-day, the late William Allen Butler showed that the necessity of periodical rest is a part of the constitution of the human race. Legislation takes note of the rest-day as a constituent part of the customary life of civilized mankind. Outside of any element of religious observance, and simply as a recognized factor in the general movement and conduct of affairs, it has become incorporated with all the great departments of government—legislative, executive, and judicial. That is to say, Parliaments, Congresses, Legislatures, Courts, schools,

etc., at least among English-speaking people, uniformly observe the Sunday rest. Sunday is a *dies non juridica,* guarded by custom and by expressed constitutional provisions. Society has a right to the Sunday rest so paramount that it should be protected by laws and decisions as a condition of physical and moral well-being in all classes of mankind. Sunday laws are meant to secure the cessation of labor, and preservation of the day from such interruptions as would prevent the enjoyment of its rest, and the prohibition of such occupations, amusements, and activities as are deemed inconsistent with these objects; also protection for the undisturbed exercise of the freedom of religious worship for all who so desire. If the weekly rest were cut away from the Church and from religion, would the working world willingly part with it?

1. First, then, our Sunday defense should carefully distinguish between the civil and the religious Sunday; between that outward observance of the day which comes within the sphere of the civil law, and that religious observance which lies outside the civil law; between private acts which lie in the domain of personal liberty, and such public acts as affect the welfare of the community. Hence, in seeking to enforce Sunday laws, it is often wise to avoid such terms as "Sabbath desecration" and other phrases which apply directly to the sphere of religion. This distinction between the civil and religious Sunday relieves the question before us of its principal embarrassment. The modern cant in opposition to the protection of Sunday peace and order—namely, that we are "compelling people to attend Church when they wish to do otherwise," that we "seek to make people religious by law," etc.—is thus silenced when we insist only that our civil rights be protected under their constitutional guarantees. Human welfare requires the Sunday rest, and all tendencies which would destroy this blessing must, for the good of the State, be forbidden.

2. Wherever it is possible, we should put forward laymen

instead of clergymen as the leaders and promoters of Sunday Observance Societies. The advantage here is so obvious as not to require elaboration of this point. Laymen's Societies for this object, with the concurrence and guidance of the clergy, furnish the ideal method of procedure.

3. Efforts to promote this cause should be separated from alliance with other reforms. Sunday Rest Societies are often urged to unite with a multitude of other causes, such as temperance, social purity, the reading of the Bible in schools, or its mention in constitutions, woman's suffrage, various semi-political enterprises, and many other matters regarding which the opinions of good people are at variance. The result of such alliances is to invite toward the question of Sunday observance the hostility of all who oppose the other reforms in which we might officially join. Except as the question of Sunday observance is directly involved in other reforms, we may wisely ask their advocates to excuse us from joining in their campaigns, and we should specially avoid all political entanglements.

4. It is not inconsistent with this view to advise union for the defense of Sunday with all who, for any reason whatever, desire to save our rest-day from destruction or dishonor. Wider co-operation is at present needed between Protestants, Catholics, Hebrews, wage-earners, native-born or foreign citizens, all classes and conditions of men, women, and children who would use Sunday for the well-being of society. We should make our platform broad enough to include all defenders of the Pearl of days.

5. In pushing this work of Sunday reform, it is advisable to take one thing at a time, and to narrow the issue to one phase, which people at that time feel most clearly and realize most keenly. Thus we avoid glittering generalities or bygone issues, and make the question specific, definite, and practical. Many Sunday Rest Societies have failed by attempting too much at once. Do not butt against a stone wall, or attempt impossible things. Many things which offend Christian peo-

ple personally must be tolerated, for a time at least, in many communities.

6. Quiet methods are usually the best. Sometimes mass-meetings are needed, and are useful if large and enthusiastic; but usually they merely rally our opponents in a stronger league against us. Self-effacement is our wisest policy. To rush into the newspapers with prophecies of what we intend to accomplish, or with excessive claims as to what we have secured, is calculated to weaken our influence. We should never justify the suspicion that we are exploiting ourselves, or else the public will soon tire of us.

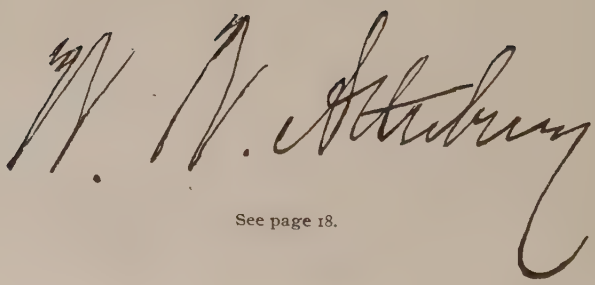
7. Necessary expenses of Sunday Rest Societies should, if possible, be met by private liberality, and not by public appeals for funds. The money question should be avoided in public discussions of our objects and methods. A commercial flavor dilutes the strength of our case. No one should be able to charge us with this version of the Fourth Commandment: "Remember the Sabbath day, to keep it holy, and —forget not a collection for our Society."

8. Facts rather than theories should be dwelt upon, and the causes of declension in Sunday observance should be distinctly stated; such as human selfishness in all classes, worldliness and preoccupation of Christian men and women, the Sunday press, the extension of commerce and multiplication of lines of travel involving continuous journeys for more than six days, foreign immigration, the dormant moral power of cultivated and Christian classes in society in contrast with the boldness of lawbreakers, etc. The constant circulation of up-to-date Sunday literature in crisp and attractive form is indispensable.

9. The police and other law officers should be cultivated by our promoters, and friendly relations established with them. We shall find usually that these officials are glad to co-operate with us. Watch the lawmakers as well as the lawbreakers!

10. The above principles may be illustrated by the story

of the New York Sabbath Committee, the mother of all the Sunday Observance Societies in the United States, which shows the power of a few resolute men with sanctified common sense and the law on their side, to command the approval of all good citizens.



See page 18.

APPENDIX A.

1. *Organized Efforts in Behalf of the American Sabbath.*
2. *Lord's-day Alliance of Canada.*
3. *Philadelphia Sabbath Association.*
4. *New York Sabbath Committee.*
5. *Sabbath Observance Department of the National Woman's Christian Temperance Union.*
6. *New England Sabbath Protective League.*
7. *American Sabbath Union.*
8. *Woman's National Sabbath Alliance.*
9. *International Bureau of Reform.*
10. *Sunday League of America.*
11. *Wisconsin Sunday Rest-day Association.*
12. *Cleveland Sunday Union.*
13. *United Israel's Sunday Rest Association.*
14. *Rev. S. W. Gamble's Evangelistic Movement.*

ORGANIZED EFFORTS IN SUPPORT OF THE AMERICAN SABBATH.

THE Sabbath is an American institution. It was a bleak December day when the first Pilgrims reached the shores of New England. The voyage in that old-fashioned sailing vessel had been long and stormy and dreary in the extreme, and the little band were utterly weary and uncomfortable, while a number of them were ill from the exposure and the use of the wretched food and stagnant water; but because the next day was the Sabbath, they anchored to a little island about an hour's sail from land, and there spent their first Sabbath in the New World, where they fondly hoped they would be able to worship God in peace and quiet. And from that memorable day the Christian Sabbath has been an American institution.

The Sabbath is a *dies non* in our courts of law. On the statute-books of every State, barring one, are laws to protect it. The halls of legislation, and the courts of justice, and the executive bureaus are closed on the Sabbath. The Supreme Courts of the States and nation have ruled in favor of Sunday as an American institution. The most worthy citizens of the Republic have honored themselves in honoring the Christian Sabbath. When Ex-President Grant was in Paris he declined to attend the races gotten up for his special entertainment, because to have done so would have brought dishonor upon his country, wounded the feelings of multitudes of his countrymen, and dishonored the God in whom he trusted. The Sunday before the crisis, when McKinley was nominated for the Presidency, he went to church as usual, and positively refused to have anything to do with caucusing for the morrow. Our present President, as with most of his predecessors, refuses to spend the Sabbath in pleasure, or even in business or politics.

War demoralizes. It increases crime and lawlessness. It also leads to the demoralization of the Sabbath. The

Revolutionary struggle of seven years did much to destroy the older reverence for the Lord's Day. Lyman Beecher, in 1813, appealed to the American people in favor of the preservation of the Sabbath.[1] Other ministers united with him. In 1828 a "General Union for Promoting the Observance of the Christian Sabbath" was organized in New York. Another organization was formed in Boston, called "The American and Foreign Sabbath Union." In 1840, "The Philadelphia Sabbath Association" was effected by leading business men of that city. This was followed by one in Charleston, S. C., in 1843, and another in Baltimore, Md., in the same year. The New York Sabbath Committee was organized in 1857; a similar one in Cincinnati in 1860; another in San Francisco in 1866, with the mayor as president. "The Sabbath Union of New Jersey" was constituted in 1874. A similar Union was organized in Chicago in 1880, and another in New Haven in the same year. Most of these have passed away, having been more or less successful in accomplishing the work for which they were established. Still others were born at a later date, and, having served their purpose, they also passed away.

There remain a dozen or more organizations of prominence, while many smaller bodies are quietly aiding in the work. In the following sketches, we have aimed to give a simple account of the leading Sunday Rest organizations of the United States and Canada. It was these bodies which united in arranging for, and which carried to a successful end the International Sunday Rest Congress at St. Louis.

As the Society which has made the greatest advance in the complete organization of its territory, we give the place of honor to The Lord's Day Alliance of Canada. The American societies are given in the order of their organization.

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[1] We are indebted for a number of the facts in this paper to a short history by the late Rev. Geo. S. Mott, D. D., President of the American Sabbath Union.—Editor.

THE LORD'S-DAY ALLIANCE OF CANADA.

THE Lord's-day Alliance of Canada was organized in Ottawa in 1888. Its first officers were: President, the late Honorable Geo. W. Allen, Senator; Secretary, Rev. W. D. Armstrong, D. D.; and Treasurer, George Hay, Esq., President of the Bank of Ottawa. All the officers were honorary.

Its chief work up to 1895 was to assist Mr. John Charlton, M. P., in his efforts to secure a Dominion Lord's-day Act. Not having any officer who could give time to the work, the Alliance remained practically a Committee at the capital to watch, resist, or promote legislation.

In 1895, special inroads on the integrity of the Sabbath appeared in Hamilton, Toronto, and other Ontario cities. To meet these, a number of men representing these cities met in Toronto and organized the Ontario Lord's-day Alliance, whose object and methods the constitution thus states:

"The Alliance believes that the Lord's Day is a Divine institution, and that the only sure foundation upon which the enjoyment of its benefits can rest is a strong conviction on the part of the people of its sacred character.

"It shall be the object of the Alliance, therefore, to preserve the Lord's Day in its integrity, and to secure to the whole community the right to its full enjoyment:

"1. By informing the public mind concerning the dangers by which the Lord's Day is threatened, and arousing the public conscience to a sense of the paramount importance of its preservation in the interests alike of the domestic, the industrial, the national, and the religious life of the people.

"2. By uniting in a strong and effective organization the friends of the Lord's Day throughout the Province.

"3. By endeavoring to secure the faithful and impartial enforcement of laws intended for the preservation of the day of rest.

"4. By endeavoring to secure such improved legislation as may be found necessary for the complete protection of

the Lord's Day as a day of rest and of opportunity for worship."

The first officers were: President, J. K. Macdonald, Esq., Managing Director the Confederation Life Association; Secretary and Solicitor, Mr. A. E. O'Meara, B. A.; and Treasurer, Jno. C. Copp, Esq.

This body steadily extended to other cities and towns as new branches were organized, until, in 1900, in co-operation with the Lord's-day Alliance of Canada, it decided to put in the field as General Secretary, Rev. J. G. Shearer, B. A., at that time pastor of a large congregation in the city of Hamilton. The seventy branches then existent in Ontario have since become three hundred and forty, including all cities, towns, and villages in the Province, and several rural communities; and Provincial Alliances were organized in all the Provinces of the Dominion.

In 1901, the Lord's-day Alliance of Canada was reorganized as a federation of all these Provincial Alliances, and now has nearly six hundred local branches. Its officers are:

Hon. President, the Most Rev. W. B. Bond, D. D., LL. D., the Primate of Canada.

President, Rev. John Potts, D. D., LL. D., Educational Secretary, the Methodist Church in Canada.

General Secretary, Rev. J. G. Shearer, B. A.

Associate Secretary, Rev. T. Albert Moore.

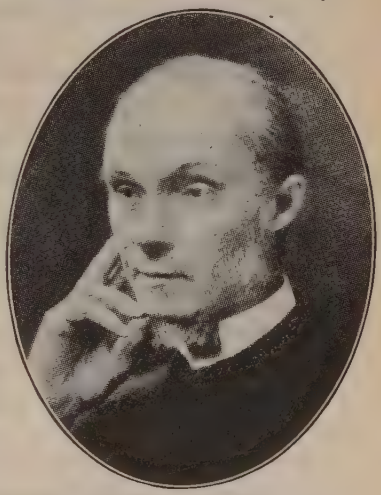
Treasurer, Charles J. Copp, M. D.

Vice-Presidents, Hon. R. L. Borden, Leader Conservative Party; Hon. H. R. Emmerson, M. P., Minister Railways and Canals; Hon. G. W. Ross, LL. D., M. P. P., Ex-Premier of Ontario; Hon. W. D. Perley, Senator; Rev. D. M. Gordon, D. D., LL. D., Principal Queen's University; John Charlton, Esq., M. P.; Ralph Smith, Esq., M. P.; Chester D. Massey, Esq.; Herbert B. Ames, Esq., M. P.

In 1903 the work had grown to such proportions that an Associate Secretary became a necessity, and again the Ontario and Dominion organizations united in appointing

Rev. T. Albert Moore to this office, taking him also from the pastorate of a large congregation in the city of Hamilton. His office is that of Secretary for Ontario as well as Associate for the Dominion.

The Alliance has an official organ *The Lord's-day Advocate*, published monthly, with a circulation of about thirty thousand, which goes into the hands of all clergymen, newspaper men, members of Parliament and Senators, as well as large numbers of others of all classes and callings.



VERY REV. WM. CAVEN, D. D., LL. D., Principal Knox College.

The Alliance is able to make the remarkable report that out of nearly one hundred legislative battles which it has fought, it has lost only two or three, and these comparatively unimportant; and that it has dealt successfully with hundreds of instances of Sunday labor, business, and public pleasuring. There are no open Sunday saloons, theaters, or places of amusement, no public sports, few or no pleasure excursions, nor Sunday newspapers, in Canada.

Perhaps the most outstanding leader in this remarkable movement was the late Rev. Wm. Caven, D. D., LL. D., Principal of Knox College, Toronto, and from 1897 up to the time of his death in November, 1904, the President of the Ontario Lord's-day Alliance.

THE PHILADELPHIA SABBATH ASSOCIATION.

EARLY in the year 1840 a meeting of business men was held at the home of John A. Brown, Esq., Philadelphia, to consider what could be done to promote a better observance of the Sabbath in and about Philadelphia.

Among those present were Rev. Oliver S. Powell, Matthew W. Baldwin, John A. Brown, Alex. Whildin, Geo. H. Stuart, Rev. T. W. J. Wylie, and Alex. Benson.

At that meeting the Philadelphia Sabbath Association was organized, its membership being composed of representatives of the various evangelical denominations.

Year after year the work of this Association has continued without any interruption. In 1855, President J. A. Brown, in his Annual Report, says: "So far as we are apprised, this is the only Association in the land organized for this object. Others formerly existed, but this alone has been enabled to hold on its way, and we will not distrust the Divine gracious Hand that has hitherto sustained and blessed our humble instrumentality."

On the 21st of September, 1875, a great Convention was called together in Philadelphia to unite the forces of the Sabbath-loving people against the opening of the Centennial Exposition on Sunday. The influence brought to bear upon those in charge was such that on April 28, 1876, the commission resolved, "that the grounds and buildings of the Centennial Exposition should be closed on Sunday." In this work the Philadelphia Sabbath Association took an active part.

The Association did all in its power, in co-operation with other Societies, in the effort to secure Sunday closing for the Chicago and Buffalo Expositions.

In respect to the wishes of the people of Pennsylvania, the Export Exposition held in Philadelphia, from September 14 to December 2, 1899, was closed on Sunday. In this movement the Association took the leading part.

As a result of the work done by the Association the Sunday law of Pennsylvania has been retained upon the statute-books. It is one of the best Sunday laws in any State in the Union. A State organization has recently been effected; labor organizations have been aroused to the value of the rest-day to the laboring man, and a general wakening to a better observance of the Lord's Day is manifest as the result of the work of this Association.

The Philadelphia Sabbath Association has only had four Presidents in the sixty-four years of its history. Here are their names and the length of time each served:

The first, John A. Brown, Esq.,	1841-1869.
The second, Alexander Whildin, Esq.,	1869-1893.
The third, John Alexander, Esq.,	1893-1894.
The fourth, Hon. John Wanamaker,	1894-

The following persons were Agents or Corresponding Secretaries of the Association for the time indicated:

Agent.	Rev. Oliver S. Powell,	1840-1848.
"	Rev. Jeremiah Miller,	1848-1855.
Cor. Sec.	Rev. Wilfred Hall,	1847-1855.
"	Rev. Jeremiah Miller,	1858-1867.
"	George May Powell,	1869-1871.
"	Rev. Benj. B. Parsons, D. D.,	1873-1882.
"	Rev. T. A. Fernley, D. D.,	1882-1896.
"	Rev. T. T. Mutchler, M. D.,	1896-

THE NEW YORK SABBATH COMMITTEE.

This Committee was organized in 1857 at a time when the worst influences were rife in the city of New York. While the population was less than one-third of what it is to-day, on every Sunday twenty low theaters, eighty dance-houses, and multitudes of similar demoralizing entertainments were

open; liquor saloons conducted their business with unblushing defiance of law and public sentiment; noisy processions, with bands of music, and the discordant crying of newsboys and other peddlers, disturbed the peace and quiet of the day; while crimes of all kinds had increased at an alarming rate, especially on Sunday

At a meeting of prominent citizens called to consider this serious condition, a committee was organized consisting of twenty laymen of high standing and influence and representing different denominations of Christians, to attempt a reform, with the promise of all needed support. The leader in this movement was Mr. Norman White, a business man and active in philanthropic work, well fitted, by his firmness, judiciousness, and reputation, to inspire and lead others.

The aim of the Committee was to promote and protect the observance of the weekly rest-day. To secure this end, it endeavored to combine the efforts of all good citizens—Protestants, Roman Catholics, and others—to foster a right public sentiment, by means of documents, addresses, and the press; to secure the wise enforcement of existing laws and additional legislation where necessary, and vigilantly to oppose unfavorable legislation; and by the moderation and justness of its measures to commend its work to general approval.

The Secretary of the Committee for the first five years was the Rev. Russell S. Cook, D. D. On his death, in 1864, he was succeeded by Professor Philip Schaff, D. D., LL. D., who, in 1869, was succeeded by W. W. Atterbury, D. D., and in 1898, W. S. Hubbell, D. D., was appointed Assistant Secretary. Later, when impaired health called for a release from the severe responsibilities of the office, Dr. Atterbury was made a member of the Committee and Recording Secretary, and Dr. Hubbell became the General Secretary.

A very great work has been done for the whole Country by this unassuming but most efficient organization. It has published a long list of able and timely documents, pamphlets, and books, on the Sabbath question; it has led in all

the great movements in the interest of Sunday rest, and it has fostered and inspired many organizations of a similar character throughout the country. Several of its documents have been reprinted in Europe.

In response to the appeals of the New York Sabbath Committee, Secretaries of State Evarts, Blaine, and Hay successively issued instructions closing the United States offices and Government bureaus on Sunday in the Paris Expositions of 1867, 1878, 1881, 1889, and 1900, and the Committee united with the British Societies in persuading English-speaking exhibitors to close their exhibits on Sunday. It took an active part in securing Sunday closing at the Centennial Exposition at Philadelphia in 1876; in the national recognition of Sunday in connection with the Chicago Exposition in 1893; in the struggle to secure Sunday closing at the Buffalo Exposition; and in bringing about the Congressional veto on Sunday opening at the recent Exposition in St. Louis in 1904. It also bore its share of the required work in connection with the Sunday Rest Congress of St. Louis, October 11-14, 1904; while the entire management of the first American International Sunday Rest Congress at Chicago in 1893 was in its hands.

When the Civil War broke out, the New York Sabbath Committee sent a delegation, including Secretary Cook, Governor Morgan, and others, to President Lincoln with regard to the observance of Sunday in the army. Mr. Lincoln asked them what kind of an order they would suggest, and the Secretary handed him the draft of one made in the New York office of the Committee. This paper was immediately given to Secretary Stanton, and by him was issued as an army order by direction of the President. A similar order had already been issued by General McClellan, also at the request of the Committee.

The Committee has had a most important influence on legislation. With a few exceptions, all the present Sunday laws of New York were either drafted in the office of the

Committee or submitted to its eminent lawyers for their revision and approval.

So marked was the success of the Committee in its early days that, on invitation, delegates were sent to a number of the chief cities throughout the North to aid in organizing similar movements. Dr. Atterbury, during his long term of service, also visited and held conferences and public meetings in nearly all of the principal cities throughout the North and West, including those on the Pacific Coast. Many of these Societies, having served their temporary purpose, passed away; but some of them still survive. In these local battles for the cause of Sunday rest the Committee circulated large quantities of literature. Ten thousand copies of "Gilfillan on the Sabbath," were sent gratuitously to pastors. Sixty-five thousand copies of another document, "Sunday Laws and Sunday Liberty," in English and German, were circulated in California alone; and a copy of a similar document was placed in every house in the city of Utica, New York. Of one illustrated tract, admirably written for the Committee by a New York lawyer, and entitled "Work and Rest," copies were distributed by colporteurs in every factory in this city.

Dr. Atterbury has also made several visits to Europe in the interest of the Lord's Day. The Committee has been represented, either by its Secretary in person or by his representatives, at all the International Congresses on Sunday Rest which have been held in Europe.

SABBATH OBSERVANCE DEPARTMENT OF THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

THE Sabbath Observance Department of the National Woman's Christian Temperance Union was organized at the St. Louis (National) Convention in 1884, and Mrs. Josephine C. Bateham, of Painesville, Ohio, was appointed its

first Superintendent. Mrs. Bateham continued in charge of the Department until compelled by failing health to resign in 1896. Mrs. Varila F. Cox, of Tabor, N. J., was appointed Superintendent in her place, and is still in charge of the work.

The Department was created because of the obviously close connection between the liquor-traffic and the desecration of the Sabbath. The aim of the Department has been to educate and stimulate the public intelligence and conscience, through leaflets, newspaper articles, memorials, and personal or delegate interviews. The religious, scientific, and economic reasons for the observance of the Sabbath are presented with the view of securing a higher standard of Sabbath-keeping by professing Christians and the co-operation of non-Christians in Sunday rest and quiet. The Department also aims to secure and maintain good Sunday laws—laws which will protect all citizens in their right to rest and quiet on Sunday.

In 1885 the work of securing a mammoth petition to Congress against Sunday mails, Sunday trains, and Sunday parades, was undertaken. In the winter of the following year it was sent to Congress bearing fifteen thousand separate names and indorsements, representing a million and a half of people. Senator Blair presented it, and the passage of a law decreasing Sunday work in the army and navy was credited by the press to that petition. In May of the same year, 1886, Senator Blair introduced his Sunday-rest Bill, at the request of the National Woman's Christian Temperance Union, through its Superintendent, and a petition in support of it over half a mile long, representing twelve millions of people, was presented to Congress. Although the Blair Bill failed to become a law, the moral influence of that great petition, and the widespread discussion which it called out, were not lost on Congress or the national life.

This Department has worked for the closing of every International Fair that has been held since its organization. It was largely through its efforts that the appropriations made to the Columbian and the Louisiana Purchase Fairs were

conditioned upon Sunday closing. It co-operated with the American Sabbath Union, the New York Sabbath Committee, and other Societies, in the efforts to have the gates of the Pan-American Fair closed on Sunday, and its Superintendent personally presented petitions from half a million people to the Commissioners in Buffalo. The Department has also co-operated with the Reform Bureau in efforts to secure a Sunday-rest law for the District of Columbia.

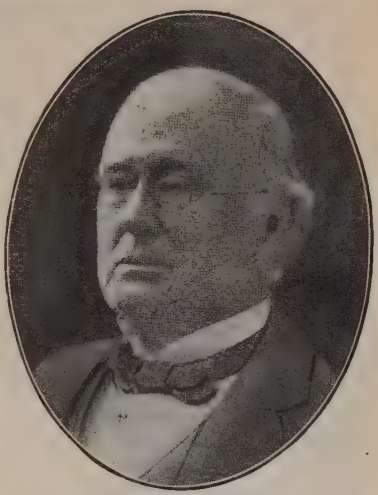
The work of the Department is thoroughly organized, with regularly appointed representatives in every State, and nearly in every county and town, ready to carry out any work that is prepared for them. In addition, these representatives accomplish a great deal of good in their respective neighborhoods, either in the distribution of timely literature, personal interviews, or in the enforcement of law. Many who have erred through lack of thought are year by year being brought to see "the better way" by the kind and loving presentation of the truth by these consecrated women.

This Department, with its thorough organization, its consecrated representatives in nearly every county and town in the entire country, is both a mighty conservative and aggressive agency in support of the American Sabbath.

THE NEW ENGLAND SABBATH PROTECTIVE LEAGUE.

As a result of the agitation excited by the growing tendency to secularize the Lord's Day—including municipal and private Sunday work, open theaters and saloons, and the running of Sunday excursions—the New England Sabbath Protective League was organized and incorporated in 1895. It thus became the successor of the more limited Massachusetts Sunday League, which had been in existence for several years; and it straightway began a work which has affected every part of New England.

All of the denominations and several sympathetic Societies were interested in the work of the League from the beginning, and a number of prominent clergymen and influential laymen became charter members and officials. The first President was Bishop R. S. Foster, of the Methodist Episcopal Church, who served for nearly two years, but was compelled to resign on account of illness. Senator George F. Hoar was elected in his place, retaining the Presidency until his death, nearly eight years later. Under his able and judicious administration the League was placed on a solid basis of influence and usefulness.



HON. GEO. F. HOAR, LL. D., Senator.

Upon the death of Senator Hoar,[1] Ex-Governor John D. Long, late Secretary of the Navy, was elected, and is the present President.

Rev. Martin D. Kneeland, D. D., has been General Secretary of the League since its organization. The following official statement defines the object and methods of the League:

"Its object shall be to maintain the observance of the Lord's Day as a civil rest-day and a day for religious uses, defending it against the encroachments of business and pleasure.

"Its methods include organization and agitation, instruction by press, pulpit, and platform, education of the young and morally ignorant, the protection and enforcement of Sunday laws, and the securing of better legislation in the interests of workingmen and of good citizenship."

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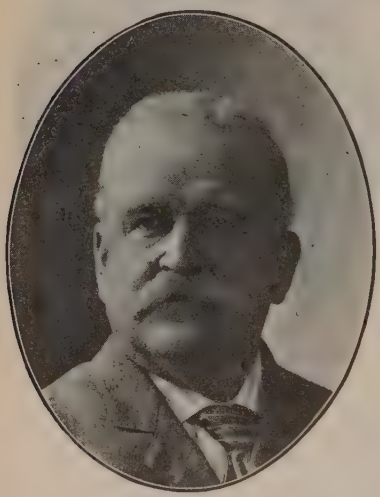
[1] September 30, 1904.

During the ten years of its history, the League has grown steadily, and has succeeded in many different ways. It has steadfastly guarded the Sunday laws of the New England States; in some cases aiding in having them strengthened by additional legislation; and has awakened popular interest which has led to the laws being more generally and faithfully enforced.

More than ten millions of pages of literature have been distributed. The most important publication of the League is *The Defender*, published monthly, and with quite a large circulation. More than fifty bills unfavorable to Sunday as a day of rest and worship have been defeated in the Legislatures of the New England States by the League and its friends and sympathetic organizations. Sunday excursion trains and steamers have been stopped in Massachusetts; and a similar law is being advocated in the other New England States.



HON. JOHN D. LONG, LL. D.

The League co-operated with other Sabbath organizations against the opening of the Expositions at Chicago, Buffalo, and St. Louis. On the death of Dr. I. W. Hathaway, the Secretary of the American Sabbath Union, Dr. Kneeland invited representatives of all known Sunday-rest Organizations in the United States and Canada to a meeting in New York City,[2] at which it was agreed to hold an International Sunday-rest Congress at St. Louis during the Exposition; and he was appointed Chairman of the Committee which completed the arrangements and successfully conducted the Congress.

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[2] October 8, 1903.

THE AMERICAN SABBATH UNION.

The American Sabbath Union was born in 1888. It was a year of revival interest in the Sabbath. Two mammoth petitions were presented to Congress in favor of the Sabbath, the one on April 6th, and the other on December 11th.

In the spring of that year, Special Committees were appointed by a number of the leading religious bodies of the country. These met in New York at the house of Colonel Elliot F. Shepard, on November 13, 1888, and formed a temporary organization, with Colonel Elliot F. Shepard as President, and Rev. J. H. Knowles, D. D., as General Secretary. The permanent organization was effected in Washington, D. C., on December 9-11, 1888, in connection with the presentation of the ten million petition to Congress and the appearances before the Committee on Education and Labor. Colonel Shepard was made President, and Rev. J. H. Knowles General Secretary. Some time later, Rev. W. F. Crafts, who had been one of the active spirits in effecting the organization, was appointed Field Secretary.

This organization was the crowning result of many years of agitation by the little band who finally saw it effected. Of these, Dr. Knowles, Dr. Mott, and Colonel Shepard have passed to their reward, and this monument of their forethought remains as a memorial of them.

The main purpose of the organization from the first was the preservation of the American Christian Sabbath. The methods by which they aimed to secure it were the following:

1. The organization of the State Sabbath Associations where none existed, and aiding those already in existence.

2. The printing and distribution of literature in favor of the Sabbath in the form of short, crisp tracts by eminent specialists.

3. By public addresses, State and District Conventions, and any similar methods likely to awaken interest in the Sabbath, and to promote its observance.

4. The enactment of suitable laws by the National and State Legislatures, and the enforcement of the same that all classes might have secured to them proper Sunday rest and the opportunity for worship at home or in church.

Colonel Elliot F. Shepard continued President until his death, March 24, 1893. He was succeeded by Rev. Geo. S. Mott, D. D., one of the original promoters of the organization. Dr. Mott remained in the Presidency also until his death, on October 12, 1901. He was succeeded by Hon. Darwin R. James, who is the present incumbent of the office.

The first General Secretary, Rev. J. H. Knowles, D. D., served eight years, when he was compelled to retire by ill health. After his death in 1896, Rev. I. W. Hathaway, D. D., was elected Secretary, and continued in the office until his death, in June, 1903. A vacancy of some eight months followed, during which Mr. James Yereance acted as Secretary. The Executive Committee finally chose the Rev. Frederick J. Stanley, D. D., L. H. D., who still fills the office.

This national organization at present issues some forty publications relating to the Sabbath, and distributes annually about two million pages. The correspondence extends to all parts of the country, with occasional letters from foreign countries, including the Philippines and other Pacific Islands.

WOMAN'S NATIONAL SABBATH ALLIANCE.

AFTER considering plans by which women might unite in securing a better observance of the Lord's Day, a company of women met in New York City, February 7, 1895, and organized the Woman's National Sabbath Alliance.

With a view to a national movement in this direction, a constitution was adopted and plans outlined to interest the women of our land.

The social and religious questions of the day seemed at

that time to be claiming the attention of women. Opinions varied as to how far woman should take part in such matters. Still no one questioned her power and responsibility in forming public opinion in the home and social life, and the Alliance has adhered persistently to these lines of work—the betterment of the family and social life.

The work of the Alliance is mainly educative, and through its literature it seeks to awaken and make efficient a public sentiment in favor of the better observance of the Sabbath. Hundreds of thousands of leaflets have been sent out.

The Alliance employs a Field Secretary, who seeks to extend and deepen the sentiment in favor of the Sabbath, and to organize branches wherever possible.

It has a Public and Drawing-room Committee, which has been the agent in largely increasing the membership.

The Alliance has worked to have the Saturday half-holiday established, and there has been encouraging progress made. Women have been induced to discontinue Saturday shopping, and the names of firms not using the Sunday newspaper have been advertised with the view of increasing their patronage.

And it has also published earnest protests against Sunday teas, dinners, and concerts; the delivery of ice-cream and flowers on the Sabbath; against Sunday golf and other fashionable sports and pastimes; and against the publication and sale of Sunday newspapers.

Its Secretary prepared a paper, which was read at the Sunday Rest Congress in Paris in 1900, and which led to the inauguration of a movement looking to the formation of similar societies of women on the Continent in the interest of Sabbath observance. The Congress approved the movement by a vote which lacked one of being unanimous.

We have persistently, patiently, and prayerfully pushed the special work given us to do, believing, with Tocqueville, that woman is largely responsible for the stand a nation takes upon high moral and social questions.

INTERNATIONAL REFORM BUREAU.

THE International Reform Bureau was founded in 1895 by Wilbur F. Crafts, Ph. D. It was incorporated at Washington, D. C., in 1896, with Hon. Charles Lyman as President; Rev. F. B. Power, D. D., as Secretary; and Rev. Wilbur F. Crafts as Superintendent and Treasurer. The Bureau now has a building at 206 Pennsylvania Avenue, S. E., Washington, D. C. In this "home of its own," its Superintendent sees "a guarantee of permanence. It promises to stand as long as the adjoining Capitol and Library of Congress—an ally of the first in good legislation, and of the second in civic education."

The Bureau aims to advance the cause of the Sabbath and Social Purity; the suppression of intemperance, gambling, and political corruption; the substitution of arbitration and conciliation for both industrial and international war. It seeks to secure the passage of legislation along all these lines, and to defeat immoral legislation of every kind. Its situation at the National Capital enables it to render valuable service to the cause of reform.

The Reform Bureau claims to be the originator of the following nine bills; that they were introduced in Congress at its request, and, with the assistance of other reform organizations, pushed through to their passage and enactment as laws:

1. To stop the shipping of liquor, opium, and firearms by American traders to the New Hebrides and other independent Pacific islands.

2. To close by contract the gates of the St. Louis Fair on Sunday.

3. To suppress liquor-selling in all the immigrant stations of the United States.

4. To restrict the granting of divorces in the District of Columbia to one cause only—that which Christ allows.

5. To break up the divorce colonies in the Territories,

especially in Oklahoma, by requiring a twelve months' residence before one can get a divorce.

6. To drive the saloon from the army camps of the United States.

7. To increase the penalty for the seduction of girls under twenty-one in the District of Columbia.

8. The Senate resolution favoring an international treaty to suppress rum and opium selling among the uncivilized races of the world.

9. A law to forbid exportation and importation of obscene matter.

The Reform Bureau has also assisted in defeating the following objectionable measures before Congress:

1. The Bartlett-Cameron Gambling Bill to license race gambling in the District of Columbia.

2. Two attempts to repeal the strict divorce laws of the District of Columbia.

3. An attempt to grant a monopoly of the sale of opium in the Philippine Islands.

And many other objectionable measures.

THE SUNDAY LEAGUE OF AMERICA.

THIS organization was formed by Joseph Cook, of Boston; John Sherman, of Ohio; John Bidwell, of California; E. E. Hoss,[1] of Tennessee; and Edward Thomson, of Chicago. The aim of its promoters was to educate public sentiment in favor of our American laws and history. It was contended that a quiet and thoughtful Sunday is one of the essential features of our American civilization, and that it must be preserved at all costs.

There is but one condition of membership as expressed

[1] Now Bishop of the Methodist Episcopal Church, South.

in the following pledge: "To do all in my power, by personal example and influence, to preserve as a permanent institution of the land the American Sunday, and to keep out the work-day and holiday Sunday." It invites all parties, creeds, and sections to unite in its work.

The League does not advocate a return to Puritanic strictness, but insists that Sunday labor shall be reduced to the minimum of strict necessity and mercy, and that the coarse amusements shall be barred from the day.

All denominations—Catholics and Protestants, Trinitarian and Unitarians—are represented on the National Board of Directors. This is the controlling body of the organization, and is composed of twenty-seven ministers and eight laymen, who are elected for life. These come from twenty-seven States and Territories.

Rev. Edward Thomson, D. D., LL. D., is the General Manager, and Mrs. Ella M. Thomson, Ph. D., is Manager of the women's and children's departments of the work. These officers are also elected for life. Assistants are employed from time to time, by the month or year, as may be needed.

Two offices are maintained: one at Room 1109 Chemical Building, St. Louis; the other at 115 1-2 Soledad Street, San Antonio, Texas. The publishing is done at the latter building.

Leaflets in English, Spanish, and German are published. Correspondence is conducted from the San Antonio office with all the Spanish-speaking countries of the two Americas, and with all the Spanish-speaking islands under our flag. The literature is non-sectarian, and is prepared by men of all creeds.

The aim of its publication is to present patriotic, economic, and humanitarian reasons why the American Sunday should be preserved.

WISCONSIN SUNDAY REST DAY ASSOCIATION.

THIS Association was organized in Milwaukee, December 10, 1889, and F. J. Lamb, Esq., was made President.

Mr. Lamb, a lawyer of Madison, had been an active member of the American Sabbath Union, and delivered an able address on the Preservation of the Sabbath at one of their annual meetings. He was led to move in the organization of the State in the interests of the Sabbath, and, as President, he was the active agent and representative of the organization. He is still an officer and supporter.

At its first Convention, the Association sent a strong appeal to Congress in favor of the Blair Sunday-rest Bill. It also planned a vigorous campaign, but was unable to carry out its plans for lack of funds, until 1892. On February 4th of that year another Convention was held, in Madison. The attendance was not large, but those assembled were filled with enthusiasm for the work. The constitution was revised. Rev. J. P. Mills, District Secretary of the American Sabbath Union, gave much practical assistance, and, on his suggestion, Rev. J. B. Davison, who had accomplished good work for the Sabbath at Ashtabula, Ohio, was appointed Secretary.

Practical work has been carried on ever since. Rev. Mr. Mills was kept at work for three months stirring up interest all over the State. Dr. Crafts also gave a lecture tour. Circulars were sent to fifteen hundred pastors asking for petitions against Sunday opening of the Chicago Exposition, and nearly five thousand petitions were forwarded.

Another Convention was held, and, in response to the earnest appeal of the Executive Committee, Mr. Davison reluctantly agreed to give his whole time to the work.

The religious complexion of Wisconsin is somewhat peculiar. There are more Lutherans in the State than Baptists, Congregationalists, Disciples, Methodists, Presbyterians, and members of the Evangelical Association combined; and of the Lutherans more than half, by their Church rules, are not

allowed to co-operate with other Churches in religious matters. There is an unusually large proportion of the population of Scandinavian and German races.

Among the victories achieved have been the following:

Defeat of two bills aiming to repeal the Sunday laws of the State.

Secured, after five years' work, a law forbidding the transit of State troops to and from encampment on Sunday.

Secured the stoppage of Sunday excursions over different railroads, and counteracted efforts to promote Sunday excursions. In response to the petition of the Association, the St. Paul Railroad took a regular Sunday train off one line one hundred and forty-nine miles long, and countermanded the order for another such train on a line eighty-one miles in length.

PRES. W. O. CARRIER, D. D.

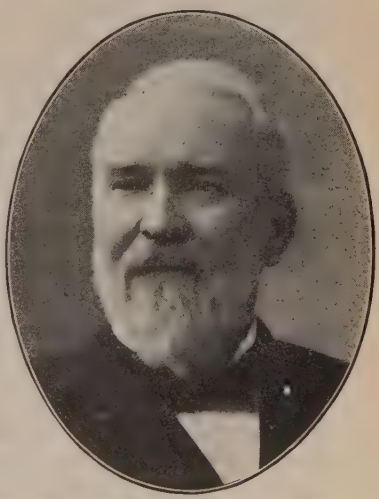
Co-operated in urging on Congress that the St. Louis Exposition be closed on Sunday.

A great many victories have been secured against Sunday baseball.

Published an average of one hundred thousand leaflets a year in English, German, and Scandinavian, and have scattered them broadcast over the State. A monthly paper is also sent to all members and subscribers of the Association and many others.

THE CLEVELAND SUNDAY UNION.

THE Cleveland Sunday Union was called into existence because of the increasing tendency to secularize the Sabbath and defy the law generally. The lawless elements were becoming the controlling power in the city. The American Baseball League tried to get the Ohio and Michigan Legislatures to legalize Sunday ball, and, failing in that, they arranged to play in Cleveland and Detroit on Sunday in defiance of the law. Nor was that the only case of open defiance of law in Cleveland. Posters of a grossly indecent character; Sunday and all-night saloons; immoral resorts, with the owners' names in large letters over the doors, and illuminated with red light at night; wine-rooms, with stalls and side doors for women patrons; public dances, with liquor and the vilest corruption; Sunday theaters, and the sale of immoral books and papers, were becoming so common as to scarcely excite remark. Accompanying this defiance of law, there was an alarming increase of crimes of all kinds.



F. A. ARTER,
President Cleveland Sunday Union.

To add to the gravity of the case, the Christian Churches and the moral forces apparently had lost heart. Reports on Sabbath Observance were presented at Presbyteries and Conferences, and resolutions adopted, but little interest appeared to be taken in them, and they seemed to be immediately forgotten. The great Presbyterian Synod of Ohio forgot to make even a formal report on the subject for two years; and the Presbyterians were no worse than their neighbors.

The first great fight of the Sunday Union was to save the

Sunday law of Ohio against the notorious "Kinney" Bill, inspired by the American Baseball League. The moral forces of the State were aroused, and the bill was defeated. Next, the same League, depending on the seeming indifference of the Christian people of Cleveland and neighborhood, determined to play Sunday ball in spite of the law, and spent thousands of dollars in preparing new grounds outside of the city limits for that purpose. After a stubborn battle, in which every trick of lawyers and device of politicians had been used, the American Baseball League was defeated, and their Sunday games not allowed. They, however, played the remaining eight Sunday games in Canton, Columbus, Dayton, and other cities of Ohio, taking excursion loads of sight-seers from the great cities to the games. The following year the Sunday Union bent its energies to head off the American Baseball League in every place in Ohio and neighboring States where it was likely to play Sunday games.

As illustrative of the results of the efforts of the Cleveland Sunday Union the following may be given:

1. Three bills in the Ohio Legislature inimical to the Sabbath have been defeated—(a) Representative Kinney's bill, to repeal the law against Sunday baseball; (b) Representative Reich's bill, to refer the management of Sunday games to local municipal Councils; and (c) Senator Cassatt's bill to repeal the law prohibiting hunting, fishing, shooting, and sporting on Sunday.

2. The moral transformation effected in Cleveland. There is no professional baseball on Sunday; no other kind of baseball on Sunday, where it has been complained against to the police authorities by neighbors; no open Sunday theaters; saloon stalls not allowed; red-light advertisements no longer seen; law generally is more respected, and public officials more attentive to the wishes of the best citizens.

3. Reform forces have been called into action in many places throughout the State, and in some of the smaller places have been even more effective than in Cleveland.

4. It obtained the consent, first, of the Central Passenger Association to discuss the question of the abolition of Sunday railroad excursions; and, second, that of the American Association of General Passenger and Ticket Agents to discuss the same question. The subject excited the greatest interest in both bodies, and has led, not only to the stoppage of Sunday excursions by many railroads, but an effort by some of the best railroads to reduce Sunday work to a minimum. At the personal request of the Sunday Union, other Sunday-rest organizations, and many religious and other bodies, and prominent citizens, used their influence with the representatives of the railroads in the discussion in the national body.

5. The Sunday Union helped to influence Congress in seeking to have the gates of the Portland (Oregon) Exposition closed on Sunday; in inducing the United States Government and the St. Louis Exposition authorities to guarantee that its "Pike"[1] should have no unseemly expositions and its gates be closed on Sunday; and co-operating in the conduct of the International Sunday Rest Congress at St. Louis.

6. The Union has published a number of valuable booklets. Some of these have been very highly commended, and frequently reprinted. Among them are "A Declaration of Principles" by German citizens of Cleveland; "Should Theaters be open on Sunday?" by leading theatrical people; "Sunday Laws of Ohio;" "Supreme Court of Ohio on the Sunday Law;" "Marcus A. Hanna on Sunday Rest;" "Sunday Railroad Excursions;" "The American Sabbath," and "The International Federation of Sunday Rest Associations of America."

7. The Secretary of the Sunday Union has had charge of the editing of the proceedings of the Sunday Rest Congress; and while officials of the other Societies have cordially co-operated with him, the principal responsibility of the publication rests upon the Cleveland organization.

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[1] The section of the Exposition grounds devoted to entertainment.—Editor.

UNITED ISRAEL'S SUNDAY REST ASSOCIATION.

THIS Association had its origin at the Columbian Exposition at Chicago, in 1893. It was felt by many that special personal work was called for, and a little band organized themselves with the view of conducting an endless-chain enterprise. They at first called themselves *Ishi Israel Hunters;*[1] but the name was afterwards changed to *United Israel Helpers.*

The chief purpose of the organization was to bring together in a co-operative work members of all denominations whether Jews or Gentiles, who accept the Father, Son, and Holy Spirit[2] in relation to Jesus the Jew as the Messiah.

As the "Day of the Nazarine,"[3] or Sunday, was recognized even in the Jewish records as the Lord's Day, the members of the Society soon felt the need for special work in advancing Sunday rest, and it was made a department of the work of the United Israel Helpers.

It was soon discovered that they needed a literature to advance the work and a Promotion Company was formed, with E. T. Dufur, J. H. Reid, A. S. Bailey, Chas. Bancroft, and Emery Bailey as the Finance Committee. This Company has published several useful articles, but their most pretentious effort was the publication of "Christ in Chronology and Science of the Sabbath," a very able work by the Secretary of the organization, Rev. G. L. Wilson, Ph. B. It was mainly through them, and Mrs. C. W. Hobaugh, of Pasadena, Cal., that Mr. Wilson was sent to the International Sunday Rest Congress at St. Louis.

Although not one of the company of Societies which be-

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[1] From Hosea i, 11; and Jeremiah xvi, 16.

[2] Mr. Wilson and his friends see a relation to the New Testament Trinity in the three Hebrew terms for the *Almighty*, *Jehovah*, and *Ishi*.—Editor.

[3] Hebrew, *Notsree*.

came responsible for the Sunday Rest Congress, the United Israel Sunday Rest Association has applied to become a member of the International Federation of Sunday Rest Associations of America. They feel that, while working along their own lines, there will be a great advantage in co-operation with all other Societies which are seeking the same goal—the sanctification of the Lord's Day.

REV. S. W. GAMBLE'S EVANGELISTIC WORK.

Although Dr. Gamble does not represent any organization, the character and extent of his work entitle him to a special notice.

Some six years ago, on account of his special studies and publications on the Sabbath question, the Board of Bishops of the Methodist Episcopal Church recommended him as a Sunday-rest Evangelist to the Churches, and for several years, on the appointment by the bishop, he traveled with him on circuit, visiting upwards of fifty Conferences, and delivering from one to six lectures at each Conference. He has visited nearly every State in the Union, as well as Canada. In many Conferences he has made an annual visit.

He was the means of stirring up interest on the Pacific Coast which resulted in the temporary organization of the "California Sabbath Association" and "The Northwest Sabbath Association," with headquarters at Portland, Oregon. The principal aim of the former organization was the re-enactment of the Sunday-rest laws of California; the latter organization was formed mainly to secure the closing of the Exposition at Portland on Sunday, and Dr. Gamble did an immense amount of very practical work in this line in the immediate territory of Portland and also at Washington. The complete success of his work would have been realized if Congress

had felt called upon to make an appropriation direct for the Exposition.

Dr. Gamble in his evangelistic work has delivered nearly five hundred lectures or addresses a year, and, in the line of some of his special studies, his lectures have been able, popular, and effective.

APPENDIX B.

Resolutions, Memorials, Addresses, etc.

RESOLUTIONS, MEMORIALS, ADDRESSES, ETC.

To the King of Spain, Regarding Sunday Bull-fights.

To His Majesty, King Alfonso XII, Madrid, Spain.

YOUR petitioners, representing the International Sunday Rest Congress, in session this 11th day of October, in the year of our Lord, 1904, at the St. Louis Exposition, St. Louis, U. S. A., are moved with high respect towards your Majesty, and with deep interest in your kingdom, when we take the liberty of memorializing your Majesty to use your great influence in favor of a strong and increasing condemnation throughout the whole world of the Sunday bull-fight, whose prohibition your "Institute of Social Reforms" has recommended.

This so-called sport is not only in opposition to the best public sentiment of the civilized world and to the best interests of the people, but is an enemy of our holy religion and of Christian civilization everywhere.

It has come down to the present age from a distant past, and is not in accord with the spirit and purpose of this twentieth century.

Our prayer is for the prosperity and happiness of your Majesty, and that, by aiding to secure the abolition of the brutal institution referred to, you may still more merit the prayers and thanks of all good people, and the continued and increasing favor of Almighty God.

By order of the Sunday Rest Congress.

(Signed,) M. D. KNEELAND, Chairman,
EDWARD THOMSON, Secretary.

To the President, Regarding a Sunday Law for Washington, D. C.

To His Excellency, Theodore Roosevelt, President of the United States.

MR. PRESIDENT:—The undersigned, representing sentiment and organized effort in the United States in behalf of

Sunday rest, hereby request that, in your next message to Congress, you will call attention to the great necessity of a Sunday-rest law being enacted for the National Capital, corresponding to the laws of most of the States of the Union, and in accordance with the appeal of nearly all of the religious denominations of the country, and the request of the District Commissioners, the Labor Unions, and the Churches of the District of Columbia, who have so far appealed in vain against the increase of Sunday labor and traffic because of the lack of such a Sunday law.

(This memorial was personally signed by a number of the members of the Congress, and forwarded to the President.)

Asking Congress to Pass a Sunday Law for Washington, D. C.

Resolved, That the World's Sunday Rest Congress has learned with regret, that the District of Columbia was deprived, through the clerical error of a subordinate official, of a Sunday-rest law enacted by its own people years ago, and is still without a law to prevent Sunday labor and business and public amusements for gain, although the Commissioners of the District on two occasions approved a bill, and asked Congress to enact some such Sunday law as is on the statute-books of nearly all the States. This Sunday Rest Congress earnestly hopes and petitions that the Congress of the United States will enact such a law at an early date.

To the President, Regarding Sunday Work in Government Offices.

To His Excellency, Theodore Roosevelt, President of the United States.

MR. PRESIDENT:—Since reports have come to us, and are widely current, that unnecessary work is being done in the different departments of the Government on Sunday, thereby depriving many employees of their rightful rest on that day, the International Sunday Rest Congress, in session at the

World's Fair in St. Louis, representing twelve Reform Associations, ten of which are at work in the United States, would respectfully request your Excellency to bring this matter before your Cabinet that it may be investigated, and the wrongs, if any, righted.

We are confident that your sympathy is with us in all right efforts to secure the benefits of Sunday rest for all men.

Your most obedient servants,

(Signed,) M. D. KNEELAND, Chairman,
EDWARD THOMSON, Secretary.

To the Postmaster-General, Regarding Post Office Banking on Sunday.

To the Postmaster-General of the United States, Washington, D. C.

HONORABLE SIR:—The Sunday Rest Congress, in session at the St. Louis Exposition, respectfully petitions you to restore the rule in force from the beginning of the national history until recently, by which all banking in post-offices—that is, work in the money order and registry departments of post-offices—was forbidden, whereas it is at present left with each postmaster to do as he pleases.

(Signed,) M. D. KNEELAND, Chairman,
EDWARD THOMSON, Secretary.

To the Postmaster-General, Regarding a Sectarian Document in his Office.

To the Postmaster-General of the United States, Washington, D. C.

HONORABLE SIR:—We, the members of the International Sunday Rest Congress, in session in Congress Hall, St. Louis, Mo., hereby petition that the sectarian document which was prepared during an early controversy about the Sunday mails, and containing arguments against all Sunday laws, be no longer given a place in the office of the Postmaster-General;

or, if it is to be retained, that the undersigned be allowed to frame an answer to be placed beside it.

(This action was adopted by the Sunday Rest Congress, and was signed by a number of the officers and members.)

Regarding the Lord's Day Week of Prayer.

THE International Sunday Rest Congress, assembled in the Hall of Congresses, at the Louisiana Purchase Centennial Exposition, St. Louis, does hereby approve of the Lord's-day Week, beginning with the first Lord's Day after Easter Sunday, as a most appropriate time in which to present, through the pulpit and week-night services, the subject of the Christian Sabbath.

We earnestly recommend to pastors and Churches that this annual week, or some portion of it, be regularly observed by them.

We appeal to all who prepare lists of prayer-meeting topics, especially officers of Young People's Societies and editors of religious newspapers and magazines, to arrange for a topic relating to the Lord's Day and its observance, to have a place in their programs for Lord's-day Week, which always begins with the first Sunday after Easter.

To the National Congregational Council, Regarding the Same.

To the National Council of the Congregational Churches of the United States, Meeting at Des Moines, Iowa.

GENTLEMEN:—The International Sunday Rest Congress, assembled in the Hall of Congresses at the Louisiana Purchase Centennial Exposition, St. Louis, respectfully memorializes your body to lend the influence of your great Church to the observance of the Lord's-day Week, by publicly approving it. It begins on the Sunday following Easter each year; it is recommended by the twelve Sunday Rest Associations which are in the Federation, covering the work for the preservation of the Lord's Day in the United States and Canada; it has

also been recommended by the Sunday-rest Societies of Great Britain and the Continent of Europe, and been approved by the Presbyterian General Assembly, the Universalists, the Young People's Union, the Christian Endeavor Society, the Woman's Christian Temperance Union, and multitudes of pastors and Churches individually.

(This was officially signed and immediately forwarded.)

Regarding Sunday Railroad Excursions.

Resolved, That this International Sunday Rest Congress hereby most earnestly appeals to the American Association of General Passenger and Ticket Agents to make the subject of the Discontinuance of Sunday Railroad Excursions a matter of discussion at its annual meeting in Old Point Comfort, and to take such action as may lead to their discontinuance on all American railroads, as they have been a source of great injury to all who are directly affected by them, and they destroy the peace and quiet of the people's rest-day, the Christian Sabbath.

To the National Convocation of the Protestant Episcopal Church, Regarding the Same.

To the National Biennial Convocation of the Protestant Episcopal Church, now in session at Boston, Mass.

Whereas, It has been arranged to have the subject of Sunday Excursion Trains discussed at the annual meeting of the American Association of General Passenger and Ticket Agents at Old Point Comfort, Va., on the 18th, 19th, and 20th of the current month (October); and

Whereas, Many prominent railroad officials are believed to be heartily in favor of the stoppage of all such excursions, and some of the largest railroads have already discontinued them; therefore,

We respectfully overture your reverend body to memorialize the said American Association of General Passenger and Ticket Agents to adopt such measures as will lead to the discontinuance of all such excursions, on the ground that they

are a great wrong to, and have a demoralizing influence upon, the employees, their families, and the community generally.

Regarding Sunday Closing at St. Louis Exposition.

Resolved, That we rejoice in the act of the National Congress which required that the gates of this Louisiana Purchase Centennial Exposition should be closed on Sunday, and in the loyal compliance with the law by the management of the Exposition, as affording an exhibition to the world of the most influential of American institutions. This International Sunday Rest Congress would also express its high appreciation of, and its most cordial thanks for, the many courtesies received from the officials of the Exposition and from the St. Louis Committee.

Regarding Sunday Trains at Chautauquas, Etc.

Resolved, That we appeal to Christian men in charge of Chautauquas, camp-meetings, and other religious organizations, to give no countenance to Sunday trains by requesting or accepting the services of such trains.

Regarding Sunday Saloons, Theaters, Baseball, and Amusements.

Resolved, That we appeal to all humane and law-abiding citizens to discountenance Sunday amusements which involve the breaking of the civil law, as is the case with Sunday saloons, Sunday theaters, and Sunday baseball, and all amusements that make one class of men do Sunday work that another class may have exciting and demoralizing sport.

Regarding Sunday Funerals.

INASMUCH as the National Association of Funeral Directors has this day unanimously voted to discourage Sunday funerals, and to adopt such measures as may lead to their discontinuance, except where necessary reasons would otherwise require,—

This Congress expresses its great satisfaction at this action, and hereby appeals to all Christian ministers to take an equally consistent position, and not only personally decline to conduct funeral services on the Lord's Day, except in cases of necessity, but to lend their influence to secure the entire cessation of the practice.

We also unite in requesting directors of cemeteries to close their gates to Sunday funerals except in the exceptional cases referred to.

Regarding Sales on Sunday in Drugstores.[1]

Whereas, The druggists of the United States have recognized the need of a weekly rest-day for themselves and their employees; and

Whereas, Most of the States of our Union have laws prohibiting the doing of unnecessary work on the holy Sabbath day; therefore,

Resolved, That we, the delegates of the National Association of Retail Druggists in Convention assembled, in the city of St. Louis, Mo., October 13, 1904, fraternally request all druggists to lessen their Sunday sales by confining their Sunday trade strictly to "works of necessity and mercy."

Regarding the Relation of the Sabbath to Crime and Criminals.

The International Sunday Rest Congress, in session at the Universal Exposition, St. Louis, Mo., October 13, 1904, most urgently recommends:

1. That, in all penal and reformatory institutions of the world, the authorities in charge shall seek by diligent inquiry to ascertain to what extent Sabbath desecration, directly or indirectly, led the criminal into the violation of law; and that all societies, clubs, or other organizations having an altruistic purpose, make similar investigations, and preserve the records of all results obtained, with the view of collecting reliable

[1] Adopted by the National Association of Retail Druggists and transmitted to the International Sunday Rest Congress.

data which may serve as a guide in legislation and the creation of a sound public sentiment on the question of Sunday rest.

2. That, in all penal and reformatory institutions, under municipal, State, or national control, the officers and managers shall be urged and required to see that labor required of the inmates on Sunday shall be reduced to the minimum of necessity, to the end that all prisoners may have bodily rest and the best possible opportunities for mental and moral culture; and that such prisoners as may be required to labor on Sunday shall be given the equivalent of the time so employed for rest either on the day before or the day after the Sunday on which they were so employed.

3. That we recommend the publishers of Sunday-rest literature to collect and publish such information as may be available on the relation of Sabbath desecration to crime, and of Sabbath observance to the reformation of the delinquent classes.

4. That a copy of these resolutions be signed by the President and Secretary of this International Sunday Rest Congress, and be sent to the National Prison Congress to be held in Quincy, Ill., on October 15-19, 1904, with the request that that body shall take such action in co-operation as may appear to them to be wise and proper; and that a committee be appointed to visit the said National Prison Congress and present this cause before them.[2]

Regarding Sunday Rest and Life Insurance.

Resolved, That this International Sunday Rest Congress send an appeal, through its President and Secretary, to all Life Insurance Societies in the United States and Canada, and so far as possible to other countries also, asking them to adopt such means as shall lead to a clearer understanding of

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[2] In accordance with the above fourth resolution, Dr. D. J. Starr and Dr. Alex Jackson were appointed as delegates from the Sunday Rest Congress to the National Prison Congress.

the relation between Sunday rest and the lengthening of life, and the influence of Sunday work or Sunday sport in shortening life, and that questions be inserted in insurance examination papers which might lead to the collection of scientific data on the matter.

Regarding an Erroneous Translation in Spanish Bibles.

Whereas, There has been a tendency in the Latin and related languages to confound the words "Sabbath" and "Saturday," as if they were equivalents; and

Whereas, The modern Spanish versions of the Bible frequently use the word "Saturday" instead of the word "Sabbath" to indicate the "day of rest," which has a tendency to injuriously influence the observance of the Christian Sabbath and interfere with the progress of Sunday rest among Latin and Spanish-speaking people, and injuriously affect Christianity itself; therefore,

Resolved, First, That this Sunday Rest Congress earnestly recommends the American Bible Society, and all other Bible Societies printing the Bible or portions of it in the Spanish language, to secure the best Spanish scholars possible, and have a Spanish version of the Word of God which will convey to the Spanish mind the thought of the original Scriptures as nearly as possible. And to this end we commend the careful researches of the Rev. Daniel Hall, of Cordova, Argentine Republic, South America, upon this and related questions, as worthy of the careful consideration of all Bible Societies and their Spanish translators.

Resolved, Second, That this Sunday Rest Congress requests the Executive of the International Federation of Sunday Rest Associations of America to carefully examine the translations of the Bible into other languages, and to take such measures as will, as soon as possible, have all similar errors eliminated from translations of the Word of God, and thus have it convey to the peoples of the world correct views in regard to the Christian Sabbath.

Resolved, Third, That we recommend to Christian Churches and Societies the wisdom of printing and widely circulating carefully written tracts or books among the Spanish peoples of the world, and among peoples of other tongues as well, in which shall be clearly and fully set forth the true teaching of the Word of God on the Sabbath question.

Regarding the Saturdarian Errors.

WHEREAS, The teachings of the Saturdarians have, in some places, hindered the enforcement of Sunday rest-day laws, and prevented the enactment of others, and have been used in securing the repeal of some laws; and

WHEREAS, These teachings of the Saturdarians tend to unsettle the convictions of some with regard to the authority and sanctity of the Lord's Day; therefore,

Resolved, That we recommend to the various Societies represented in this Congress, the dissemination of suitable literature regarding this subject; and

Resolved, That we would specially call the attention of all Societies aiming to preserve the restful and sacred character of the Christian Sabbath, and all friends of the Lord's Day, to the book, "Sunday the True Sabbath of God," written by Rev. S. W. Gamble, D. D., as providing a large amount of interesting and valuable information on this matter.

Regarding the Attitude of the Roman Catholic Church in the United States to Sabbath Observance.

WHEREAS, In the year 1884, the Archbishops and Bishops of the Roman Catholic Church in the United States, in the Third Plenary Council of Baltimore assembled, did, in their Pastoral Letter, lay down succinctly the principles and sanctions for keeping holy the Lord's Day, and after having contrasted with regret how the Christian heart is pained by "the almost unabated work of toil and traffic on Sunday" in other lands, and after having portrayed the disastrous consequences,

morally and socially, of such desecration, gave this as their official utterance:

"In this country there are tendencies and influences at work to bring about a similar result, and it behooves all who love God and care for society to see that they are checked. As usual, greed for gain lies at the bottom of the movement. Even when the pretext put forward is popular convenience or popular amusement, the clamor for larger liberty does not come so much from those who desire the convenience or the amusement as from those who hope to enrich themselves by supplying it. Now, far be it from us to advocate such Sunday laws as would hinder necessary work, or prohibit such popular enjoyments as are consistent with the sacredness of the day. It is well known, however, that the tendency is to rush far beyond the bounds of necessity and propriety, and to allege these reasons only as an excuse for virtually ignoring the sacredness of the day altogether. But no community can afford to have gain or amusement at such cost. To turn the Lord's Day into a day of toil is a blighting curse to a country; to turn it into a day of dissipation would be worse. We earnestly appeal, therefore, to all Catholics, without distinction, not only to take no part in any movement tending toward a relaxation of the observance of Sunday, but to use their influence and power as citizens to resist in the opposite direction.

"There is one way of profaning the Lord's Day which is so prolific of evil results that we consider it our duty to utter against it a special condemnation. This is the practice of selling beer or other liquors on Sunday, or of frequenting places where they are sold. This practice tends more than any other to turn the day of the Lord into a day of dissipation—to use it as an occasion for breeding intemperance. While we hope that Sunday laws on this point will not be relaxed, but even more rigidly enforced, we implore all Catholics, for the love of God and of country never to take part in such traffic, nor to patronize or countenance it. And we not only direct the attention of all pastors to the repression of this

abuse, but we also call upon them to induce all of their flocks that may be engaged in the sale of liquors to abandon as soon as they can the dangerous traffic, and to embrace a more becoming way of making a living." And

WHEREAS, In chapter v, title "Prohibited Methods" of raising money for pious purposes, speaking of "picnics, excursions," etc., the same Archbishops and Bishops did enact and decree as the law of the Roman Catholic Church in the United States, viz., Decree 290 "STATUTES," "We decree that it is never permitted to hold these [picnics, excursions, etc.] during the night, NOR UPON SUNDAYS, fast, and abstinence days, nor with intoxicating liquors, wine and beer included, sold thereat;" and

WHEREAS, This law of the Third Council of Baltimore has been enacted in the statutes of most of the dioceses of the Roman Catholic Church in the United States in almost the identical words of the Council, and in many instances specifying that these "Sunday picnics," "excursions," "fairs," etc., are absolutely forbidden to be held by parishes, or Roman Catholic societies, "under any pretext whatsoever," to use the words of the Fourth Synod of St. Louis; and

WHEREAS, Notwithstanding this, the supreme law of the Roman Catholic Church in the United States as above set forth in the Pastoral, the Decrees and Synods of the Archbishops and Bishops, the Lord's Day is being desecrated, and such Sunday "picnics," "excursions," etc., especially in the summer season, are being held, and intoxicating liquors even sold thereat, and held under the auspices of Churches, parishes, Roman Catholic or quasi-Roman Catholic Societies, and that this desecration is every season increasing, as is but too evident from the authorized notices in the daily press, also even in weekly official or quasi-official Roman Catholic newspapers; therefore,

Resolved, That the International Sunday Rest Congress, now in session at the World's Fair, St. Louis, Mo., expresses its delight and satisfaction with these declarations and enact-

ments of this venerable body, and particularly with the assurances of welcome and co-operation on the part of one of its members, the Most Reverend John J. Glennon, D. D., LL. D., Archbishop of St. Louis, who in his letter says: "I altogether agree and am in thorough sympathy with the Sunday-rest movement; consequently I would like to give it all the support I can."

PRES. JOHN T. TUOHY, D. D., LL. D.

We believe that these utterances have great moral weight with a large body of the citizens of this country, co-religionists of the said Archbishops and Bishops, and with the great body of the American people, and we are much encouraged thereat, and recognize them as a powerful aid in our work to advance the sacredness and promote the due observance of the Lord's Day; therefore,

Resolved, That these resolutions be incorporated in the records of this International Sunday Rest Congress; that a copy of them be sent to the Metropolitans or Archbishops at their next annual meeting, in Washington, D. C., and that a copy of the same be sent to the Archbishop of St. Louis, the most Reverend John J. Glennon, D. D., LL. D.; and

Resolved, That the Rev. John T. Tuohy, D. D., LL. D., be, and he is hereby, appointed the representative of this Sunday Rest Congress to present this memorial to the said meeting of Archbishops.

APPENDIX C.

1. *Delegates in Attendance on the Sunday Rest Congress.*
2. *Delegates Who were not in Attendance, or Who did not Register.*
3. *Advisory Council.*

DELEGATES IN ATTENDANCE AT THE CONGRESS.

NAME.	LOCATION.	
Abernathy, L. F.,	St. John, Kas.,	M. E. Church.
Adger, S. R.,	Charleston, S. C.,	Westminster Presby. Church.
Albro, Rev. Addis, D. D.,	Detroit, Mich.,	American Reform Ass'n.
Alexander, L. L.,	St. Louis, Mo.,	Episcopal Church.
Anderson, J.,	Detroit, Mich.,	Catholic Church.
Barakat, Prof. E. E.,	Pueblo, Colo.,	
Bates, Rev. H. W.,	Clifton Springs, N. Y.,	Presbyterian Church.
Beattie, Rev. A. Y.,	Springfield, Mo.,	Presbytery of Lafayette.
Becker, Wm.,	St. Louis, Mo.,	German Evangelical Church
Bell, Geo. E.,	Pawtucket, R. I.,	Congregational Church.
Bice, G. W.,	Perry, Iowa,	M. E. Church.
Bosdell, D. H.,	Meridian, Miss.,	Baptist Church.
Bowman, James,	Guelph, Ont.,	Canadian Methodist Church.
Breden, Rev. C. C., A. B.,	Linton, Ind.	Indiana Conf. (U. B. Church.)
Budd, W. H.,	Blakely, Ga.,	M. E. Church, South.
Cairns, Mrs. Anna Sneed,	St. Louis, Mo.,	Forest Park University.
Campbell, John,	Woodville, Ontario,	Presbyterian Church.
Capps, David,	Danforth, Mo.,	M. E. Church, South.
Chadwick, Rev. A. E.,	Louisville, Neb.,	Neb. Conf. (M. E. Church.)
Charles, B. H., D. D.,	St. Louis, Mo.,	Presbyterian Church.
Colcord, W. A.,	Washington, D. C.,	Adventist Church.
Crafts, Rev. Wilbur F., Ph. D.,	Washington, D. C.,	International Bureau of Reforms.
Davison, Rev., J. B., A. M.,	Milwaukee, Wis.,	Wisconsin Sunday Rest Day Association.
Dickinson, Miss E. B.,	Romeo, Mich.,	W. C. T. U.
Dorn, Rev. W. H.,	St. Louis Mo.,	Congregational Association.
Dubois, Rev. S. E.,	St. Louis, Mo.,	General Assembly of United Presbyterian Church.
Douglass, M. O.,	Topeka, Kas.,	Adventist Church.
Duncan, Rev. Jerome,	Hillsboro, Tex.,	N. W. Texas Conf. (M. E. Church, South.)
Duncan, L. A.,	Meridian, Miss.,	Baptist Church.
Farnsworth, J. M.,	Beloit, Wis.,	1st Presbyterian Church.
Farnsworth, Mrs. J. M.,	Beloit, Wis.,	1st Presbyterian Church.
Findlay, Miss Lizzie,	Motherwell, Scotland,	Woman's Free Church Ass'n.
Findlay, Alexander, Esq., M. P.,	Motherwell, Scotland,	United Free Church of Scotl'd.
Flinn, H. W.,	Birmingham, Ala.,	North Ala. Presbytery.
Fortna, W. A.,	Virginia City, Nev.,	M. E. Church.
Foskett, Rev. Geo.,	Morganfield, Ky.,	Louisville Conf. (M. E. Church, South.)
Freeman, Rev. C. O.,	Kansas City, Mo.,	Western Swedish Conf. (M. E. Church.)
Froeschle, Rev. J. F.,	St. Louis, Mo.,	St. Louis German Conference.
Gaddis, Rev. E. S.,	Madisonville, O.,	Cincinnati Conf. (M. E. Church.)
Gamble, Rev. S. W., D. D.,	Ottawa, Kas.,	State of Oregon.
Garrett, J. A.,	De Soto, Ill.,	Illinois Annual Conference.
George, M. E.,	St. Louis, Mo.,	Adventist Church.
Gilbert, A. D.,	London, England,	Adventist Church.
Gix, Otto,	Peoska, Mich.,	Presbyterian Church.

NAME.	LOCATION.	
Glenn, Rev. J. M.,	Macon, Ga.	S. Ga. Conf. (M. E. Church, South.)
Hanchet, Mrs. Maria F.,	Madison, Wis.,	W. C. T. U. of Wisconsin.
Harmon, Rev. J. W., D. D.,	E. St. Louis, Ill.,	Gen'l Conf. of M. E. Church.
Hench, T. H.,	Georgetown, O.,	Presbyterian Church.
Hendrix, Bishop E. R., D. D., LL. D.,	Kansas City, Mo.,	M. E. Church, South.
Henry, Rev. Nelson B., D. D.,	Kennett, Mo.,	St. Louis Conf. (M. E. Church, South.)
Hickman, Grace L.,	St. Louis, Mo.,	M. E. Church.
Hill, James D.,	New Orleans, La.,	1st Presbyterian Church.
Hill, Rev. John D.,	Kansas City, Mo.,	Presbyterian Church.
Hubbell, Rev. Wm. S. D. D.,	New York City,	New York Sabbath Committee.
Jackson, Rev. Alex., Ph. D.,	Cleveland, O.,	Cleveland Sunday Union.
James, Rev. G. W.,	E. St. Louis, Ill.,	Plymouth Congreg. Church.
Jennings, N.,	Weber, Kas.	Kansas Conf. (U. B. Church.)
Johnson, W. O.,	Taiku, Corea,	Presbyterian Church.
Jones, Rev. J. Courtney,	Old Orchard, Mo.,	Episcopal Diocese of Missouri.
Jones, J. P.,	Dubuque, Iowa,	2d Presbyterian Church.
Jones, Sarah E.,	Dubuque, Iowa,	St. Luke's M. E. Church.
Kneeland, Martin D., D. D.,	Boston, Mass.,	New England Sabbath Protective League.
Leedes, Debra C.,	Philadelphia, Pa.,	W. C. T. U.
Lehr, J. Clayton,	Philadelphia, Pa.,	4th Baptist Church.
Lehr, J. Daniel,	Philadelphia, Pa.,	4th Baptist Church.
Leonard, Miss Carrie,	Ridgeville, S. C.,	Presbyterian Church.
Lewis, F. E.,	Columbia, Ky.,	M. E. Church, South.
Long, W. G.,	Excelsior, Ill.,	M. E. Church.
Luccock, Rev. Joseph, D. D.,	Milwaukee, Wis.,	Wisconsin Conf. (M. E. Church.)
Maclay, J. W.,	Yonkers, N. Y.,	American Baptist Home Mission Society.
McClay, Archibald,	Yonkers, N. Y.,	Baptist Church.
McPheeters, W. M.,	St. Louis, Mo.,	Presbyterian Church.
Miller, Geo.,	Des Moines, Iowa.	U. B. Church.
Moore, Rev. T. Albert, A. M.,	Toronto, Ontario.	Lord's Day Alliance of Ontario.
Moore, Mrs. T. A.,	Toronto, Ontario,	Women of Canada.
Morris, Rev. Geo. K., D. D., LL. D.,	Cleveland, O.,	E. Ohio Conference.
Mosier, Samuel,	Findlay, O.,	Central Ohio Conference (M. E. Church).
Mutchler, Rev. T. T., M. D.,	Philadelphia, Pa.,	Philadelphia Sabbath Ass'n.
Mutchler, Mrs. T. T.,	Philadelphia Pa.,	W. C. T. U.
Myers, Rev. R. H. M.,	St. Louis, Mo.,	Missouri Conf. (M. E. Church, South.)
Niccolls, Rev. S. J., D. D., LL. D.,	St. Louis, Mo.,	St. Louis Committee on Organization and arrangements.
Nollan, L. P.,	St. Louis, Mo.,	Evangelical Church.
Noyes, Frederick Brooks,	Plymouth, Mass.	German Delegate.
Osborn, Ella,	Osage, Iowa.	1st M. E. Church.
Owen, Rev. W. P.,	Poplar Bluff, Mo.,	M. E. Church, South.
Pearse, Rev. R. A.,	Mainville, N. Y.,	Reformed Church.
Phillips, Rev. O. H., and Wife,	O'Fallon, Mo.,	Missouri Conf. (M. E. Church, South.)

NAME.	LOCATION.	
Phraner, Rev. Wilson, D. D.,	East Orange, N. J.,	Board of Home Missions, Presbyterian Church (North.)
Porter, Rev. J. M.,	Kansas City, Mo.,	Western Conf. (M. E. Church.)
Porterfield, Rev. R. E.,	Kennett, Mo.,	Potosi Presbytery.
Poter, Rev. R. C.,	Hamilton, Mo.,	Adventist Church.
Pounds, W. J. R.,	Tenaha, Tex.,	M. E. Church, South.
Price, Mr. Samuel,	Marcelline, Mo.,	
Pritchett, Rev. J. H., D. D.,	Fulton, Mo.,	Missouri Conf. (M. E. Church, South.)
Randel, Dr. Dalia B.,	Ottumwa, Iowa,	W. C. T. U.
Root, Clara M.,	St. Louis, Mo.,	2d Presbyterian Church.
Royse, Rev. J. W.,	Raymond, Neb.,	Neb. Conf. (M. E. Church.)
Schule, Prof. F. L.,	Zurich,	International Federation for Sunday Observance.
Shearer, Rev. J. G., B. A.,	Toronto, Ontario,	Lord's Day Alliance of Canada.
Skipple, Mrs. A. W.,	St. Louis, Mo.,	M. E. Church.
Smart, Rev. George, A. M.,	Dundee, Scotland,	United Free Church of Scotl'd.
Smith, Mrs. Eva M.,	Springfield, Ill.,	W. C. T. U.
Smith, J. T.,	Pittsburg, Tex.,	Texas Conf. (M. E. Church, South.)
Stanley, Rev. Frederick J., D. D., L. H. D.,	New York City,	American Sabbath Union.
Starr, Lee A.,	Paris, Ill.,	Episcopal Church.
Steckel, E. A.,	Woodbine, Kas.	M. E. Church.
Stiverson, J. W.,	Scranton, Iowa,	U. B. Church.
Stuart, Rev. Wm., B. D.,	New Castle, England,	Presbyterian Church in Eng.
Thomson, Rev. Edward, D. D., LL. D.,	San Antonio, Tex.,	Sunday League of America.
Taylor, Rev. Thos. M.,	Centre, Mo.,	Missouri Conf. (M. E. Church, South.)
Todd, Anne,	St. Louis, Mo.,	2d Presbyterian Church.
Townsend, Mrs. J. A.,	Corsicana, Tex.,	M. E. Church, South.
Tucker, J. L., D. D.,	Baton Rouge, La.,	Episcopal Church.
Tucker, Rev. Lewis,	St. Francisville, La.,	Episcopal Church.
Tuohy, Rev. T. J., LL. D.,	Washington. D. C.,	Roman Catholic Church.
Vancil, Rev. J. D., D. D.,	St. Louis, Mo.,	Missouri Conf. (M. E. Church. South.)
Van Horn, Mrs. Joel. C.,	Amsterdam, N. Y.,	W. C. T. U.
Wahl, Mr. D. S.,	Warren, Mo.,	St. Louis German Conference.
Waite, Hon. J. L.,	Burlington, Iowa,	
Walser, Rev. H.,	St. Louis, Mo.,	Ger. Evangelic Synod.
Warren, Mary,	Louisville, Ky.,	Christian Church.
Waterman, Rev. T. A.,	St. Louis, Mo.	Episcopal Church, Diocese of Missouri.
Waters, Rev. Baxter,	Hiawatha, Kas.,	Christian Church.
Waterworth, Mr. Jas. A.,	St. Louis, Mo.,	Episcopal Diocese of Missouri.
Williams, H. J.,	Charleston, W. Va.,	Kenosha Presbytery.
Wilson, Rev. Gilbert Lord, Ph. D.,	Lorimor, Iowa,	United Israel's Sunday Rest Association.
Withrow, Dr. Geo. A.,	Toronto, Canada,	Lord's Day Alliance of Canada.
Yost, Mrs. M. A.,	St. Louis, Mo.,	St. John's M. E. Church, South.

DELEGATES WHO WERE UNABLE TO ATTEND.[1]

NAME.	LOCATION.	
Ali, Mr. J. Mohamad,	Punjab, India	
Angelini, Signor Suegi,	Torano, Sabine Province, Italy,	
Armstrong, Rev. R. C., D. D.,	Polytechnic College, Ft. Worth, Tex.	Northwest Texas Conf. (M. E. Church, South.)
Barthe, Dr. P. E.,	Alessandria, Piedmont, Italy,	
Barton, P. C., Esq.,	Jonesboro, Ark.,	
Beckes, Elder A. E.,	Bakersfield, Cal.,	Presbytery of Stockton (Cal.)
Bellondi, Rev. Ariel,	Italy,	
Berg, Rev. P. J.,	St. Louis, Mo.,	Western Swedish Conf. (M E Church.)
Bergh, Rev. H. P.,	Chicago, Ill.,	Norwegian-Danish Conf. (M. E. Church.)
Blosser, J. W., M. D.,	Atlanta, Ga.,	United Brethren Conference in Georgia.
Bradfield, Rev. W. B.,	St. Louis, Mo.,	St. Louis Conf. (M. E. Church, South.)
Brown, Rev. G. W. L., D. D.,	Indianola, Iowa,	Des Moines Conference (M E. Church.)
Campbell, Rev. A. M., D. D.,	St. Louis, Mo.,	General Assembly of United Presbyterian Church.
Campbell, Hon. Irving E.,	Richmond, Va.,	Presbyter'n Church of Virginia.
Campbell, Rev. R. L.,	Laurel, Miss.,	Presbytery of Meridian, Miss.
Canter, Rev. I. W., D. D.,	Staunton, Va.,	Baltimore Conf. (M. E. Church, South.)
Cashion, Mr. A. V.,	Perryville, Mo.,	Potosi Presbytery (Missouri.)
Clark, Rev. W. A., D. D.,	Augusta, Ky.,	Presbytery of Ebenezer (Ky.)
Cobb, Rev. J. Walter,	Morrillton, Ark.,	Presbytery of Washbourne (Ark.)
Cole, Miss Edna S.,	Siam,	
Daffin, Mr. R. D.,	Maranna, Florida,	Florida Presbytery.
Danforth, Miss Grace,	Charleston, Mo.,	Christian Church, Charleston, Mo.
Danforth, Mrs. Lewis W.,	Charleston, Mo.,	Christian Church, Charleston, Mo.
Davies, Rev. S. W., D. D.,	Fayetteville, Ark.,	Presbytery of Washbourne (Ark.)
Denny, Rev. Collins, D. D.,	Nashville, Tenn.,	Baltimore Conf. (M. E. Church, South.)
Dickson, Rev. F. E.,	Monroe, Wis.	West Wisconsin Conf. (M. E. Church.)
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[1] Many of the delegates who were in attendance did not register, and some, whose names are in this list, may have been present at the Congress.—Editor.

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[4] Died Nov. 30, 1904.

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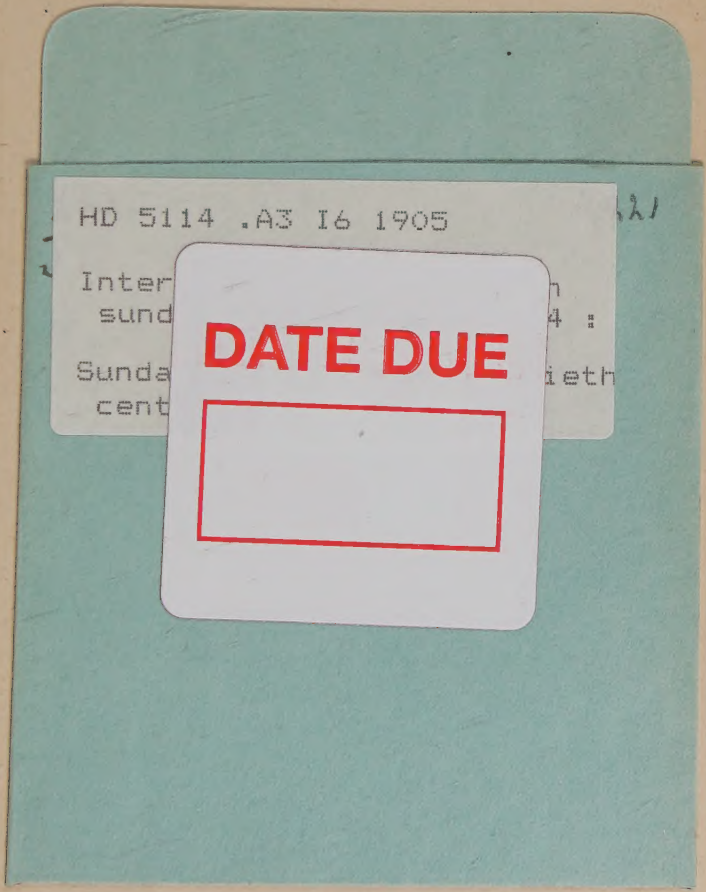
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